Sri Aurobindo

Kena and Other Upanishads

THE UPANISHADS

BOOK II

PUBLISHER'S NOTE

This volume comprises Sri Aurobindo's translations of and commentaries on Upanishads other than the Isha Upanishad. (His writings on that Upanishad appear in *Isha Upanishad*, volume 17 of THE COMPLETE WORKS OF SRI AUROBINDO.) It also includes his trans Upamshadic interpretation. The second and third parts consist of material from Sri Aurobindo's manuscripts. The second includes early translations of the Prashna, Mandukya, Aitareya and Taittiriya Upanishads, and incomplete translations of and commentaries on some other Upanishads and Vedantic texts. The third part comprises incomplete and fragmentary writings on the Upanishads and Vedanta in general.

All the texts have been checked against the relevant manuscript and printed versions.

GUIDE TO EDITORIAL NOTATION

The contents of Parts Two and Three of this volume were never prepared by Sri Aurobindo for publication. They have been transcribed from manuscripts that sometimes present textual difficulties. In this edition these problems have been indicated as far as possible by means of the notation shown below.

Notation Textual Problem

[.......] Word(s) lost through damage to the manuscript (at the beginning of a piece, sometimes indicates that a page or pages of the manuscript have been lost)

[word] Word(s) omitted by the author or lost through damage to the manuscript that are required by grammar or sense, and that could be supplied by the editors

[ ] Blank left by the author to be filled in later but left unfilled, which the editors were not able to fill

[*note*] Situations requiring textual explication; all such information is printed in italics

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Part One

Translations and Commentaries Published by Sri Aurobindo

These texts were first published between 1909 and 1920. Sri Aurobindo later revised most of them. The revised versions are printed here.

Kena Upanishad

The Kena Upanishad

First Part

1

keneṣitaṁ patati preṣitaṁ manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ,
keneṣitāṁ vācamimāṁ vadanti cakṣuḥ śrotraṁ ka u devo yunakti.

By whom missioned falls the mind shot to its mark? By whom yoked moves the first life-breath forward on its paths? By whom impelled is this word that men speak? What god set eye and ear to their workings?

2

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ
cakṣuṣaścakṣuratimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti

That which is hearing of our hearing, mind of our mind, speech of our speech, that too is life of our life-breath and sight of our sight. The wise are released beyond and they pass from this world and become immortal.

3

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt
anyadeva tadviditādatho aviditādadhi
iti śuśruma pūrveṣāṁ ye nastad vyācacakṣire

There sight travels not, nor speech, nor the mind. We know It not nor can distinguish how one should teach of It: for It is other than the known; It is there above the unknown. It is so we have heard from men of old who declared That to our understanding.

4

yadvācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate

That which is unexpressed by the word, that by which the

word is expressed, know That to be the Brahman and not this which men follow after here.

5

yanmanasā na manute yenāhurmano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate

That which thinks not by the mind,[1] that by which the mind is thought, know That to be the Brahman and not this which men follow after here.

6

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate

That which sees not with the eye,[2] that by which one sees the eye's seeings, know That to be the Brahman and not this which men follow after here.

7

yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate

That which hears not with the ear,[3] that by which the ear's hearing is heard, know That to be the Brahman and not this which men follow after here.

8

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate

That which breathes not with the breath,[4] that by which the life-breath is led forward in its paths, know That to be the , Brahman and not this which men follow after here.

[1] Or, "that which one thinks not with the mind".

[2] Or, "that which one sees not with the eye".

[3] Or, "that which one hears not with the ear".

[4] Or, "that which one breathes not (i.e. smells not) with the breath".

Second Part

1

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam

If thou thinkest that thou knowest It well, little indeed dost thou know the form of the Brahman. That of It which is thou, that of It which is in the gods, this thou hast to think out. I think It known.

2

nāhaṁ manye suvedeti no na vedeti veda ca
yo nastadveda tadveda no na vedeti veda ca

I think not that I know It well and yet I know that It is not unknown to me. He of us who knows It, knows That; he knows that It is not unknown to him.

3

yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ
avijñātaṁ vijānatāṁ vijñātamavijānatām

He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows It not. It is unknown to the discernment of those who discern of It, by those who seek not to discern of It, It is discerned.

4

pratibodhaviditaṁ matamamṛtatvaṁ hi vindate
ātmanā vindate vīryaṁ vidyayā vindate'mṛtam

When It is known by perception that reflects It, then one has the thought of It, for one finds immortality; by the self one finds the force to attain and by the knowledge one finds immortality.

5

iha cedavedīdatha satyamasti na cedihāvedīnmahatī vinaṣṭiḥ
bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllokādamṛtā bhavanti

If here one comes to that knowledge, then one truly is; if here one comes not to the knowledge, then great is the perdition.

The wise distinguish That in all kinds of becomings and they pass forward from this world and become immortal.

Third Part

1

brahma ha devebhyo vijigye tasya ha brahmaṇo vijaye devā amahīyanta ta aikṣantāsmākamevāyaṁ vijayo'smākamevāyaṁ mahimeti

The Eternal conquered for the gods and in the victory of the Eternal the gods grew to greatness. They saw, "Ours the victory, ours the greatness."

2

taddhaiṣāṁ vijajñau tebhyo ha prādurbabhūva tanna vyajānata kimidaṁ yakṣamiti

The Eternal knew their thought and appeared before them; and they knew not what was this mighty Daemon.

3

te'gnimabruvañjātaveda etadvijānīhi kimetadyakṣamiti tatheti

They said to Agni, "O thou that knowest all things born, learn of this thing, what may be this mighty Daemon," and he said, "So be it."

4

tadabhyadravat tamabhyavadat ko'sītyagnirvā ahamasmītyabravījjātavedā vā ahamasmīti

He rushed towards the Eternal and It said to him, "Who art thou?" "I am Agni," he said, "I am he that knows all things born."

5

tasmiṁstvayi kiṁ vīryamityapīdaṁ sarvaṁ daheyaṁ yadidaṁ pṛthivyāmiti

"Since such thou art, what is the force in thee?" "Even all this I could burn, all that is upon the earth."

6

tasmai tṛṇaṁ nidadhāvetaddaheti tadupapreyāya sarvajavena tanna śaśāka dagdhuṁ sa
tata eva nivavṛte naitadaśakaṁ vijñātuṁ yadetadyakṣamiti

The Eternal set before him a blade of grass; “This burn;” and he made towards it with all his speed, but could not burn it. There he ceased, and turned back; “I could not know of It, what might be this mighty Daemon.”

7

atha vāyumabruvan vāyavetadvijānīhi kimetadyakṣamiti tatheti

Then they said to Vayu, “O Vayu, this discern, what is this mighty Daemon.” He said, “So be it.”

8

tadabhyadravat tamabhyavadat ko'sīti vāyurvā ahamasmītyabravīnmātariśvā vā ahamasmīti

He rushed upon That; It said to him, “Who art thou?” “I am Vayu,” he said, “and I am he that expands in the Mother of things.”

9

tasmiṁstvayi kiṁ vīryamityapīdaṁ sarvamādadīya yadidaṁ pṛthivyāmiti

“Since such thou art, what is the force in thee?” “Even all this I can take for myself, all this that is upon the earth.”

10

tasmai tṛṇaṁ nidadhāvetadādatsveti tadupapreyāya sarvajavena tanna śaśākādātuṁ
sa tata eva nivavṛte naitadaśakaṁ vijñātuṁ yadetadyakṣamiti

That set before him a blade of grass; “This take.” He went towards it with all his speed and he could not take it. Even there he ceased, even thence he returned; “I could not discern of That, what is this mighty Daemon.”

11

athendramabruvan maghavannetadvijānīhi kimetadyakṣamiti tatheti tadabhyadravat tasmāttirodadhe

Then they said to Indra, “Master of plenitudes, get thou the knowledge, what is this mighty Daemon.” He said, “So be it.” He rushed upon That. That vanished from before him.

12

sa tasminnevākāśe striyamājagāma bahuśobhamānāmumāṁ haimavatīṁ tāṁ hovāca kimetadyakṣamiti

He in the same ether came upon the Woman, even upon Her who shines out in many forms, Uma daughter of the snowy summits. To her he said, "What was this mighty Daemon?"

Fourth Part

1

sā brahmeti hovāca brahmaṇo vā etadvijaye mahīyadhvamiti tato haiva vidāṁcakāra brahmeti

Therefore are these gods as it were beyond all the other gods, even Agni and Vayu and Indra, because they came nearest to the touch of That... [5]

2

tasmādvā ete devā atitarāmivānyān devān yadagnirvāyurindraste hyenannediṣṭhaṁ pasparśuste hyenatprathamo vidāṁcakāra brahmeti

Therefore are these gods as it were beyond all the other gods, even Agni and Vayu and Indra, because they came nearest to the touch of That...[1]

3

tasmādvā indro'titarāmivānyāndevān sa hyenannediṣṭhaṁ pasparśa sa hyenat prathamo vidāṁcakāra brahmeti

Therefore is Indra as it were beyond all the other gods because he came nearest to the touch of That, because he first knew that it was the Brahman.

4

tasyaiṣa ādeśo yadetadvidyuto vyadyutadā itīnnyamīmiṣadā ityadhidaivatam

Now this is the indication of That, — as is this flash of the lightning upon us or as is this falling of the eyelid, so in that which is of the gods.

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[5] By some mistake of early memorisers or later copyists the rest of the verse has become hopelessly corrupted. It runs, "They he first came to know that it was the Brahman," which is neither fact nor sense nor grammar. The close of the third verse has crept into and replaced the original close of the second.

5

athādhyātmaṁ yadetadgacchatīva ca mano'nena caitadupasmaratya-bhīkṣṇaṁ saṅkalpaḥ

Then in that which is of the Self, — as the motion of this mind seems to attain to That and by it afterwards the will in the thought continually remembers It.

6

taddha tadvanaṁ nāma tadvanamityupāsitavyaṁ sa ya etadevaṁ vedābhi hainaṁ sarvāṇi bhūtāni saṁvāñchanti

The name of That is "That Delight"; as That Delight one should follow after It. He who so knows That, towards him verily all existences yearn.

7

upaniṣadaṁ bho brūhītyuktā ta upaniṣad brāhmīṁ vāva ta upaniṣadama-brūmeti

Thou hast said "Speak to me Upanishad";[6] spoken to thee is Upanishad. Of the Eternal verily is the Upanishad that we have spoken.

8

tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatan-am

Of this knowledge austerity and self-conquest and works are the foundation, the Vedas are all its limbs, truth is its dwelling place.

9

yo vā etāmevaṁ vedāpahatya pāpmānamanante svarge loke jyeye pratitiṣṭhati pratitiṣṭhati

He who knows this knowledge, smites evil away from him and in that vaster world and infinite heaven finds his foundation, yea, he finds his foundation.

[6] Upanishad means inner knowledge, that which enters into the final Truth and settles in it

Commentary

I
The Subject of the Upanishad

THE TWELVE great Upanishads are written round one body of ancient knowledge; but they approach it from different sides. Into the great kingdom of the Brahmavidya each enters by its own gates, follows its own path or detour, aims at its own point of arrival. The Isha Upanishad and the Kena are both concerned with the same grand problem, the winning of the state of Immortality, the relations of the divine, all-ruling, all-possessing Brahman to the world and to the human consciousness, the means of passing out of our present state of divided self, ignorance and suffering into the unity, the truth, the divine beatitude. As the Isha closes with the aspiration towards the supreme felicity, so the Kena closes with the definition of Brahman as the Delight and the injunction to worship and seek after That as the Delight. Nevertheless there is a variation in the starting-point, even in the standpoint, a certain sensible divergence in the attitude.

For the precise subject of the two Upanishads is not identical. The Isha is concerned with the whole problem of the world and life and works and human destiny in their relation to the supreme truth of the Brahman. It embraces in its brief eighteen verses most of the fundamental problems of Life and scans them swiftly with the idea of the supreme Self and its becomings, the supreme Lord and His workings as the key that shall unlock all gates. The oneness of all existences is its dominating note.

The Kena Upanishad approaches a more restricted problem, starts with a more precise and narrow inquiry. It concerns itself only with the relation of mind-consciousness to Brahman-consciousness and does not stray outside the strict boundaries of its subject. The material world and the physical life are taken for granted, they are hardly mentioned. But the material world and the physical life exist for us only by virtue of our internal

self and our internal life. According as our mental instruments represent to us the external world, according as our vital force in obedience to the mind deals with its impacts and objects, so will be our outward life and existence. The world is for us, not fundamentally but practically at any rate, what our mind and senses declare it to be; life is what our mentality or at least our half-mentalised vital being determines that it shall become. The question is asked by the Upanishad, what then are these mental instruments? what is this mental life which uses the external? Are they the last witnesses, the supreme and final power? Are mind and life and body all or is this human existence only a veil of something greater, mightier, more remote and profound than itself?

The Upanishad replies that there is such a greater existence behind, which is to the mind and its instruments, to the life-force and its workings what they are to the material world. Matter does not know Mind, Mind knows Matter; it is only when the creature embodied in Matter develops mind, becomes the mental being that he can know his mental self and know by that self Matter also in its reality to Mind. So also Mind does not know That which is behind it, That knows Mind; and it is only when the being involved in Mind can deliver out of its appearances his true Self that he can become That, know it as himself and by it know also Mind in its reality to that which is more real than Mind. How to rise beyond the mind and its instruments, enter into himself, attain to the Brahman becomes then the supreme aim for the mental being, the all-important problem of his existence.

For given that there is a more real existence than the mental existence, a greater life than the physical life, it follows that the lower life with its forms and enjoyments which are all that men here ordinarily worship and pursue, can no longer be an object of desire for the awakened spirit. He must aspire beyond; he must free himself from this world of death and mere phenomena to become himself in his true state of immortality beyond them. Then alone he really exists when here in this mortal life itself he can free himself from the mortal consciousness and know and

be the Immortal and Eternal. Otherwise he feels that he has lost himself, has fallen from his true salvation.

But this Brahman-consciousness is not represented by the Upanishad as something quite alien to the mental and physical world, aloof from it and in no way active upon it or concerned with its activities. On the contrary, it is the Lord and ruler of all the world; the energies of the gods in the mortal consciousness are its energies; when they conquer and grow great, it is because Brahman has fought and won. This world therefore is an inferior action, a superficial representation of something infinitely greater, more perfect, more real than itself.

What is that something? It is the All-Bliss which is infinite being and immortal force. It is that pure and utter bliss and not the desires and enjoyments of this world which men ought to worship and to seek. How to seek it is the one question that matters; to follow after it with all one's being is the only truth and the only wisdom.

II
The Question. *What Godhead?*

MIND IS the principal agent of the lower or phenomenal consciousness; vital force or the life-breath, speech and the five senses of knowledge are the instruments of the mind. Prana, the life-force in the nervous system, is indeed the one main instrument of our mental consciousness; for it is that by which the mind receives the contacts of the physical world through the organs of knowledge, sight, hearing, smell, touch and taste, and reacts upon its object by speech and the other four organs of action; all these senses are dependent upon the nervous Life-force for their functioning. The Upanishad therefore begins by a query as to the final source or control of the activities of the Mind, Life-Force, Speech, Senses.

The question is, *kena*, by whom or what? In the ancient conception of the universe our material existence is formed from the five elemental states of Matter, the ethereal, aerial, fiery, liquid and solid; everything that has to do with our material existence is called the elemental, *adhibhūta*. In this material there move non-material powers manifesting through the Mind-Force and Life-Force that work upon Matter, and these are called Gods or devas; everything that has to do with the working of the non-material in us is called *adhidaiva*, that which pertains to the Gods. But above the non-material powers, containing them, greater than they is the Self or Spirit, *ātman*, and everything that has to do with this highest existence in us is called the spiritual, *adhyātma*. For the purpose of the Upanishads the *adhidaiva* is the subtle in us; it is that which is represented by Mind and Life as opposed to gross Matter; for in Mind and Life we have the characteristic action of the Gods.

The Upanishad is not concerned with the elemental, the *adhibhūta*; it is concerned with the relation between the subtle existence and the spiritual, the *adhidaiva* and *adhyātma*. But the

Mind, the Life, the speech, the senses are governed by cosmic powers, by Gods, by Indra, Vayu, Agni. Are these subtle cosmic powers the beginning of existence, the true movers of mind and life or is there some superior unifying force, one in itself behind them all?

By whom or what is the mind missioned and sent on its errand so that it falls on its object like an arrow shot by a skilful archer at its predetermined mark, like a messenger, an envoy sent by his master to a fixed place for a fixed object? What is it within us or without us that sends forth the mind on its errand? What guides it to its object?

Then there is the Life-force, the Prana, that works in our vital being and nervous system. The Upanishad speaks of it as the first or supreme Breath; elsewhere in the sacred writings it is spoken of as the chief Breath or the Breath of the mouth, *mukhya*, *āsanya*; it is that which carries in it the Word, the creative expression. In the body of man there are said to be five workings of the life-force called the five Pranas. One specially termed Prana moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed. A second in the lower part of the trunk, termed Apana, is the breath of death; for it gives away the vital force out of the body. A third, the Samana, regulates the interchange of these two forces at their meeting-place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions. A fourth, the Vyana, pervasive, distributes the vital energies throughout the body. A fifth, the Udana, moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit. None of these are the first or supreme Breath, although the Prana most nearly represents it; the Breath to which so much importance is given in the Upanishads, is the pure life-force itself, — first, because all the others are secondary to it, born from it and only exist as its special functions. It is imaged in the Veda as the Horse; its various energies are the forces that draw the chariots of the Gods. The Vedic image is recalled

by the choice of the terms employed in the Upanishad, *yukta*, yoked, *praiti*, goes forward, as a horse driven by the charioteer advances in its path.

Who then has yoked this Life-force to the many workings of existence or by what power superior to itself does it move forward in its paths? For it is not primal, self-existent or its own agent. We are conscious of a power behind which guides, drives, controls, uses it.

The force of the vital breath enables us to bring up and speed outward from the body this speech that we use to express, to throw out into a world of action and new-creation the willings and thought-formations of the mind. It is propelled by Vayu, the life-breath; it is formed by Agni, the secret will-force and fiery shaping energy in the mind and body. But these are the agents. Who or what is the secret Power that is behind them, the master of the word that men speak, its real former and the origin of that which expresses itself?

The ear hears the sound, the eye sees the form; but hearing and vision are particular operations of the life-force in us used by the mind in order to put itself into communication with the world in which the mental being dwells and to interpret it in the forms of sense. The life-force shapes them, the mind uses them, but something other than the life-force and the mind enables them to shape and to use their objects and their instruments. What God sets eye and ear to their workings? Not Surya, the God of light, not Ether and his regions; for these are only conditions of vision and hearing.

The Gods combine, each bringing his contribution, the operations of the physical world that we observe as of the mental world that is our means of observation; but the whole universal action is one, not a sum of fortuitous atoms; it is one, arranged in its parts, combined in its multiple functionings by virtue of a single conscient existence which can never be constructed or put together (*akṛta*) but is for ever, anterior to all these workings. The Gods work only by this Power anterior to themselves, live only by its life, think only by its thought, act only for its purposes. We look into ourselves and all things and become aware

of it there, an "I", an "Is", a Self, which is other, firmer, vaster than any separate or individual being.

But since it is not anything that the mind can make its object or the senses throw into form for the mind, what then is it — or who? What absolute Spirit? What one, supreme and eternal Godhead? *Ko devaḥ*.

III

The Supramental Godhead

THE ETERNAL question has been put which turns man's eyes away from the visible and the outward to that which is utterly within, away from the little known that he has become to the vast unknown he is behind these surfaces and must yet grow into and be because that is his Reality and out of all masquerade of phenomenon and becoming the Real Being must eventually deliver itself. The human soul once seized by this compelling direction can no longer be satisfied with looking forth at mortalities and seemings through those doors of the mind and sense which the Self-existent has made to open outward upon a world of forms; it is driven to gaze inward into a new world of realities.

Here in the world that man knows, he possesses something which, however imperfect and insecure, he yet values. For he aims at and to some extent he procures enlarged being, increasing knowledge, more and more joy and satisfaction and these things are so precious to him that for what he can get of them he is ready to pay the price of continual suffering from the shock of their opposites. If then he has to abandon what he here pursues and clasps, there must be a far more powerful attraction drawing him to the Beyond, a secret offer of something so great as to be a full reward for all possible renunciation that can be demanded of him here. This is offered, — not an enlarged becoming, but infinite being; not always relative piecings of knowledge mistaken in their hour for the whole of knowledge, but the possession of our essential consciousness and the flood of its luminous realities; not partial satisfactions, but *the* delight. In a word, Immortality.

The language of the Upanishad makes it strikingly clear that it is no metaphysical abstraction, no void Silence, no indeterminate Absolute which is offered to the soul that aspires, but rather

the absolute of all that is possessed by it here in the relative world of its sojourning. All here in the mental is a growing light, consciousness and life; all there in the supramental is an infinite life, light and consciousness. That which is here shadowed, is there found; the incomplete here is there the fulfilled. The Beyond is not an annullation, but a transfiguration of all that we are here in our world of forms; it is sovran Mind of this mind, secret Life of this life, the absolute Sense which supports and justifies our limited senses.

We renounce ourselves in order to find ourselves; for in the mental life there is only a seeking, but never an ultimate finding till mind is overpassed. Therefore there is behind all our mentality a perfection of ourselves which appears to us as an antinomy and contrast to what we are. For here we are a constant becoming; there we possess our eternal being. Here we conceive of ourselves as a changeful consciousness developed and always developing by a hampered effort in the drive of Time; there we are an immutable consciousness of which Time is not the master but the instrument as well as the field of all that it creates and watches. Here we live in an organisation of mortal consciousness which takes the form of a transient world; there we are liberated into the harmonies of an infinite self-seeing which knows all world in the light of the eternal and immortal. The Beyond is our reality; that is our plenitude; that is the absolute satisfaction of our self-existence. It is immortality and it is "That Delight".

Here in our imprisoned mentality the ego strives to be master and possessor of its inner field and its outer environment, yet cannot hold anything to enjoy it, because it is not possible really to possess what is not-self to us. But there in the freedom of the eternal our self-existence possesses without strife by the sufficient fact that all things are itself. Here is the apparent man, there the real man, the Purusha: here are gods, there is the Divine: here is the attempt to exist, Life flowering out of an all-devouring death, there Existence itself and a dateless immortality.

The answer that is thus given is involved in the very form of the original question. The Truth behind Mind, Life, Sense

must be that which controls by exceeding it; it is the Lord, the all-possessing Deva. This was the conclusion at which the Isha Upanishad arrived by the synthesis of all existences; the Kena arrives at it by the antithesis of one governing self-existence to all this that exists variously by another power of being than its own. Each follows its own method for the resolution of all things into the one Reality, but the conclusion is identical. It is the All-possessing and All-enjoying, who is reached by the renunciation of separate being, separate possession and separate delight.

But the Isha addresses itself to the awakened seeker; it begins therefore with the all-inhabiting Lord, proceeds to the all-becoming Self and returns' to the Lord as the Self of the cosmic movement, because it has to justify works to the seeker of the Uncreated and to institute a divine life founded on the joy of immortality and on the unified consciousness of the individual made one with the universal. The Kena addresses itself to the soul still attracted by the external life, not yet wholly awakened nor wholly a seeker; it begins therefore with the Brahman as the Self beyond Mind and proceeds to the Brahman as the hidden Lord of all our mental and vital activities, because it has to point this soul upward beyond its apparent and outward existence. But the two opening chapters of the Kena only state less widely from this other view-point the Isha's doctrine of the Self and its becomings; the last two repeat in other terms of thought the Isha's doctrine of the Lord and His movement.

IV
The Eternal Beyond the Mind

THE UPANISHAD first affirms the existence of this pro-founder, vaster, more puissant consciousness behind our mental being. That, it affirms, is Brahman. Mind, Life, Sense, Speech are not the utter Brahman; they are only inferior modes and external instruments. Brahman-consciousness is our real self and our true existence.

Mind and body are not our real self; they are mutable formations or images which we go on constructing in the drive of Time as a result of the mass of our past energies. For although those energies seem to us to lie dead in the past because their history is behind us, yet are they still existent in their mass and always active in the present and the future.

Neither is the ego-function our real self. Ego is only a faculty put forward by the discriminative mind to centralise round itself the experiences of the sense-mind and to serve as a sort of lynchpin in the wheel which keeps together the movement. It is no more than an instrument, although it is true that so long as we are limited by our normal mentality, we are compelled by the nature of that mentality and the purpose of the instrument to mistake our ego-function for our very self.

Neither is it the memory that constitutes our real self. Memory is another instrument, a selective instrument for the practical management of our conscious activities. The ego-function uses it as a rest and support so as to preserve the sense of continuity without which our mental and vital activities could not be organised for a spacious enjoyment by the individual. But even our mental self comprises and is influenced in its being by a host of things which are not present to our memory, are subconscious and hardly grasped at all by our surface existence. Memory is essential to the continuity of the ego-sense, but it is not the constituent of the ego-sense, still less of the being.

Neither is moral personality our real self. It is only a changing formation, a pliable mould framed and used by our subjective life in order to give some appearance of fixity to the constantly mutable becoming which our mental limitations successfully tempt us to call ourselves.

Neither is the totality of that mutable conscious becoming, although enriched by all that subconsciously underlies it, our real self. What we become is a fluent mass of life, a stream of experience pouring through time, a flux of Nature upon the crest of which our mentality rides. What we are is the eternal essence of that life, the immutable consciousness that bears the experience, the immortal substance of Nature and mentality.

For behind all and dominating all that we become and experience, there is something that originates, uses, determines, enjoys, yet is not changed by its origination, not affected by its instruments, not determined by its determinations, not worked upon by its enjoyings. What that is, we cannot know unless we go behind the veil of our mental being which knows only what is affected, what is determined, what is worked upon, what is changed. The mind can only be aware of that as something which we indefinably are, not as something which it definably knows. For the moment our mentality tries to fix this something, it loses itself in the flux and the movement, grasps at parts, functions, fictions, appearances which it uses as planks of safety in the welter or tries to cut out a form from the infinite and say "This is I." In the words of the Veda, "when the mind approaches That and studies it, That vanishes."

But behind the Mind is this other or Brahman-consciousness, Mind of our mind, Sense of our senses, Speech of our speech, Life of our life. Arriving at that, we arrive at Self; we can draw back from mind the image into Brahman the Reality.

But what differentiates that real from this apparent self? Or — since we can say no more than we have said already in the way of definition, since we can only indicate that "That" is not what "this" is, but is the mentally inexpressible absolute of all that is here, — what is the relation of this phenomenon to that reality? For it is the question of the relation that the Upanishad

makes its starting-point; its opening question assumes that there is a relation and that the reality originates and governs the phenomenon.

Obviously, Brahman is not a thing subject to our mind, senses, speech or life-force; it is no object seen, heard, expressed, sensed formed by thought, nor any state of body or mind that we become in the changing movement of the life. But the thought of the Upanishad attempts to awaken deeper echoes from our gulfs than this obvious denial of the mental and sensuous objectivity of the Brahman. It affirms that not only is it not an object of mind or a formation of life, but it is not even dependent on our mind, life and senses for the exercise of its lordship and activity. It is that which does not think by the mind, does not live by the life, does not sense by the senses, does not find expression in the speech, but rather makes these things themselves the object of its superior, all-comprehending, all-knowing consciousness.

Brahman thinks out the mind by that which is beyond mind; it sees the sight and hears the hearing by that absolute vision and audition which are not phenomenal and instrumental but direct and inherent; it forms our expressive speech out of its creative word; it speeds out this life we cling to from that eternal movement of its energy which is not parcelled out into forms but has always the freedom of its own inexhaustible infinity.

Thus the Upanishad begins its reply to its own question. It first describes Brahman as Mind of the mind, Sight of the sight, Hearing of the hearing, Speech of the speech, Life of the life. It then takes up each of these expressions and throws them successively into a more expanded form so as to suggest a more definite and ample idea of their meaning, so far as that can be done by words. To the expression "Mind of the mind" corresponds the expanded phrase "That which thinks not with the mind, that by which mind is thought" and so on with each of the original descriptive expressions to the closing definition of the Life behind this life as "That which breathes not with the life-breath, that by which the life-power is brought forward into its movement."

And each of these exegetic lines is emphasised by the reiterated admonition, “That Brahman seek to know and not this which men follow after here.” Neither Mind, Life, Sense and Speech nor their objects and expressions are the Reality which we have to know and pursue. True knowledge is of That which forms these instruments for us but is itself independent of their utilities. True possession and enjoyment is of that which, while it creates these objects of our pursuit, itself makes nothing the object of its pursuit and passion, but is eternally satisfied with all things in the joy of its immortal being.

V
The Supreme Word

THE UPANISHAD, reversing the usual order of our logical thought which would put Mind and Sense first or Life first and Speech last as a subordinate function, begins its negative description of Brahman with an explanation of the very striking phrase, Speech of our speech. And we can see that it means a Speech beyond ours, an absolute expression of which human language is only a shadow and as if an artificial counterfeit. What idea underlies this phrase of the Upanishad and this precedence given to the faculty of speech?

Continually, in studying the Upanishads, we have to divest ourselves of modern notions and to realise as closely as possible the associations that lay behind the early Vedantic use of words. We must recollect that in the Vedic system the Word was the creatrix; by the Word Brahma creates the forms of the universe. Moreover, human speech at its highest merely attempts to recover by revelation and inspiration an absolute expression of Truth which already exists in the Infinite above our mental comprehension. Equally, then, must that Word be above our power of mental construction.

All creation is expression by the Word; but the form which is expressed is only a symbol or representation of the thing which is. We see this in human speech which only presents to the mind a mental form of the object; but the object it seeks to express is itself only a form or presentation of another Reality. That reality is Brahman. Brahman expresses by the Word a form or presentation of himself in the objects of sense and consciousness which constitute the universe, just as the human word expresses a mental image of those objects. That Word is creative in a deeper and more original sense than human speech and with a power of which the utmost creativeness of human speech can be only a far-off and feeble analogy.

The word used here for utterance means literally a raising up to confront the mind. Brahman, says the Upanishad, is that which cannot be so raised up before the mind by speech.

Human speech, as we see, raises up only the presentation of a presentation, the mental figure of an object which is itself only a figure of the sole Reality, Brahman. It has indeed a power of new creation, but even that power only extends to the creation of new mental images, that is to say of adaptive formations based upon previous mental images. Such a limited power gives no idea of the original creative puissance which the old thinkers attributed to the divine Word.

If, however, we go a little deeper below the surface, we shall arrive at a power in human speech which does give us a remote image of the original creative Word. We know that vibration of sound has the power to create — and to destroy — forms; this is a commonplace of modern Science. Let us suppose that behind all forms there has been a creative vibration of sound.

Next, let us examine the relation of human speech to sound in general. We see at once that speech is only a particular application of the principle of sound, a vibration made by pressure of the breath in its passage through the throat and mouth. At first, beyond doubt, it must have been formed naturally and spontaneously to express the sensations and emotions created by an object or occurrence and only afterwards seized upon by the mind to express first the idea of the object and then ideas about the object. The value of speech would therefore seem to be only representative and not creative.

But, in fact, speech is creative. It creates forms of emotion, mental images and impulses of action. The ancient Vedic theory and practice extended this creative action of speech by the use of the Mantra. The theory of the Mantra is that it is a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental, framed in the heart and not originally constructed by the intellect, held in the mind, again concentrated on by the waking mental consciousness and then thrown out silently or vocally — the silent word is perhaps held to be more potent than the

spoken — precisely for the work of creation. The Mantra can not only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not before possess, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane.

As a matter of fact, even ordinarily, even daily and hourly we do produce by the word within us thought-vibrations, thought-forms which result in corresponding vital and physical vibrations, act upon ourselves, act upon others, and end in the indirect creation of actions and of forms in the physical world. Man is constantly acting upon man both by the silent and the spoken word and he so acts and creates though less directly and powerfully even in the rest of Nature. But because we are stupidly engrossed with the external forms and phenomena of the world and do not trouble to examine its subtle and non-physical processes, we remain ignorant of all this field of science behind.

The Vedic use of the Mantra is only a conscious utilisation of this secret power of the word. And if we take the theory that underlies it together with our previous hypothesis of a creative vibration of sound behind every formation, we shall begin to understand the idea of the original creative Word. Let us suppose a conscious use of the vibrations of sound which will produce corresponding forms or changes of form. But Matter is only, in the ancient view, the lowest of the planes of existence. Let us realise then that a vibration of sound on the material plane presupposes a corresponding vibration on the vital without which it could not have come into play; that again presupposes a corresponding originative vibration on the mental; the mental presupposes a corresponding originative vibration on the supramental at the very root of things. But a mental vibration implies thought and perception and a supramental vibration implies a supreme vision and discernment. All vibration of sound on that higher plane is, then, instinct with and expressive of this supreme discernment of a truth in things and is at the same time creative, instinct with

a supreme power which casts into forms the truth discerned and eventually, descending from plane to plane, reproduces it in the physical form or object created in Matter by etheric sound. Thus we see that the theory of creation by the Word which is the absolute expression of the Truth, and the theory of the material creation by sound-vibration in the ether correspond and are two logical poles of the same idea. They both belong to the same ancient Vedic system.

This, then, is the supreme Word, Speech of our speech. It is vibration of pure Existence, instinct with the perceptive and originative power of infinite and omnipotent consciousness, shaped by the Mind behind mind into the inevitable word of the Truth of things; out of whatever substance on whatever plane, the form or physical expression emerges by its creative agency. The Supermind using the Word is the creative Logos.

The Word has its seed-sounds — suggesting the eternal syllable of the Veda, AUM, and the seed-sounds of the Tantriks — which carry in them the principles of things; it has its forms which stand behind the revelatory and inspired speech that comes to man's supreme faculties, and these compel the forms of things in the universe; it has its rhythms, — for it is no disordered vibration, but moves out into great cosmic measures, — and according to the rhythm is the law, arrangement, harmony, processes of the world it builds. Life itself is a rhythm of God.

But what is it that is expressed or raised up before the mental consciousness by the Word in the phenomenal world? Not Brahman, but truths, forms and phenomena of Brahman. Brahman is not, cannot be expressed by the Word; he does not use the word here to express his very self, but is known only to his own self-awareness. And even the truths of himself that stand behind the forms of cosmic things are in their true reality always self-expressed to his eternal vision in a higher than the mental vibration, a rhythm and voice of themselves that is their own very soul of movement. Speech, a lesser thing, creates, expresses, but is itself only a creation and expression. Brahman is not expressed by speech, but speech is itself expressed by Brahman. And that which expresses speech in us, brings it up out of our

consciousness with its strivings to raise up the truth of things to our mind, is Brahman himself as the Word, a Thing that is in the supreme superconscience. That Word, Speech of our speech, is in its essence of Power the Eternal himself and in its supreme movements a part of his very form and everlasting spiritual body, *brahmaṇo rūpam*.

Therefore it is not the happenings and phenomena of the world that we have to accept finally as our object of pursuit, but That which brings out from itself the Word by which they were thrown into form for our observation by the consciousness and for our pursuit by the will. In other words, the supreme Existence that has originated all.

Human speech is only a secondary expression and at its highest a shadow of the divine Word, of the seed-sounds, the satisfying rhythms, the revealing forms of sound that are the omniscient and omnipotent speech of the eternal Thinker, Harmonist, Creator. The highest inspired speech to which the human mind can attain, the word most unanalysably expressive of supreme truth, the most puissant syllable or mantra can only be its far-off representation.

VI
The Necessity of Supermind

AS THE Upanishad asserts a speech behind this speech, which is the expressive aspect of the Brahman-consciousness, so it asserts a Mind behind this mind which is its cognitive aspect. And as we asked ourselves what could be the rational basis for the theory of the divine Word superior to our speech, so we have now to ask ourselves what can be the rational basis for this theory of a cognitive faculty or principle superior to Mind. We may say indeed that if we grant a divine Word creative of all things, we must also grant a divine Mind cognitive of the Word and of all that it expresses. But this is not a sufficient foundation; for the theory of the divine Word presents itself only as a rational possibility. A cognition higher than Mind presents itself on the other hand as a necessity which arises from the very nature of Mind itself, a necessity from which we cannot logically escape.

In the ancient system which admitted the soul's survival of the body, Mind was the man, in a very profound and radical sense of the phrase. It is not only that the human being is the one reasoning animal upon earth, the thinking race; he is essentially the mental being in a terrestrial body, the *manu*. Quite apart from the existence of a soul or self one in all creatures, the body is not even the phenomenal self of man; the physical life also is not himself; both may be dissolved, man will persist. But if the mental being also is dissolved, man as man ceases to be; for this is his centre and the nodus of his organism.

On the contrary, according to the theory of a material evolution upheld by modern Science, man is only matter that has developed mind by an increasing sensibility to the shocks of its environment; and matter being the basis of existence there is nothing, except the physical elements, that can survive the dissolution of the body. But this formula is at most the obverse and

inferior side of a much larger truth. Matter could not develop Mind if in or behind the force that constitutes physical forms there were not already a principle of Mind striving towards self-manifestation. The will to enlighten and consciously govern the life and the form must have been already existent in that which appears to us inconscient; it must have been there before mind was evolved. For, if there were no such necessity of Mind in Matter, if the stuff of mentality were not there already and the will to mentalise, Mind could not possibly have come into being out of inconscient substance.

But in the mere chemical elements which go to constitute material forms or in electricity or in any other purely physical factor, whatever unconscious will or sensation they may be possessed by or possess, we can discover nothing which could explain the emergence of conscious sensation, which could constitute a will towards the evolution of thought or which could impose the necessity of such an evolution on inconscient physical substance. It is not then in the form of Matter itself, but in the Force which is at work in Matter, that we must seek the origin of Mind. That Force must either be itself conscient or contain the grain of mental consciousness inherent in its being and therefore the potentiality and indeed the necessity of its emergence. This imprisoned consciousness, though originally absorbed in the creation first of forms and then of physical relations and reactions between physical forms, must still have held in itself from the beginning, however long kept back and suppressed, a will to the ultimate enlightenment of these relations by the creation of corresponding conscious or mental values. Mind is then a concealed necessity which the subconscient holds in itself from the commencement of things; it is the thing that must emerge once the attractions and repulsions of Matter begin to be established; it is the suppressed secret and cause of the reactions of life in the metal, plant and animal.

If on the other hand we say that Mind in some such secret and suppressed form is not already existent in Matter, we must then suppose that it exists outside Matter and embraces it or enters into it. We must suppose a mental plane of existence

which presses upon the physical and tends to possess it. In that case the mental being would be in its origin an entity which is formed outside the material world; but it prepares in that world bodies which become progressively more and more able to house and express Mind. We may image it forming, entering into and possessing the body, breaking into it, as it were, — as the Purusha in the Aitareya Upanishad is said to form the body and then to enter in by breaking open a door in Matter. Man would in this view be a mental being incarnate in the living body who at its dissolution leaves it with full possession of his mentality.

The two theories are far from being incompatible with each other; they can be viewed as complements forming a single truth. For the involution of Mind, its latency in the material Force of the physical universe and in all its movements does not preclude the existence of a mental world beyond and above the reign of the physical principle. In fact, the emergence of such a latent Mind might well depend upon and would certainly profit by the aid and pressure of forces from a supra-physical kingdom, a mental plane of existence.

There are always two possible views of the universe. The one supposes, with modern Science, Matter to be the beginning of things and studies everything as an evolution from Matter; or, if not Matter, then, with the Sankhya philosophy, an indeterminate inconscient active Force or Prakriti of which even mind and reason are mechanical operations, — the Conscious Soul, if any exists, being a quite different and, although conscient, yet inactive entity. The other supposes the conscious soul, the Purusha, to be the material as well as the cause of the universe and Prakriti to be only its Shakti or the Force of its conscious being which operates upon itself as the material of forms.[1] The latter is the view of the Upanishads. Certainly if we study the material world only, excluding all evidence of other planes as a dream or a hallucination, if we equally exclude all evidence of operations

[1] Cf. for example, the Aitareya Upanishad which shows us the Atman or Self using the Purusha as that in which all the operations of Nature are formed.

in mind which exceed the material limitation and study only its ordinary equation with Matter, we must necessarily accept the theory of Matter as the origin and as the indispensable basis and continent. Otherwise, we shall be irresistibly led towards the early Vedantic conclusions.

However this may be, even from the standpoint of the sole material world Man in the substance of his manhood is a mind occupying and using the life of the body — a mind that is greater than the Matter in which it has emerged. He is the highest present expression of the will in the material universe; the Force that has built up the worlds, so far as we are able to judge of its intention from its actual operations as we see them in their present formula upon earth, arrives in him at the thing it was seeking to express. It has brought out the hidden principle of Mind that now operates consciously and intelligently on the life and the body. Man is the satisfaction of the necessity which Nature bore secretly in her from the very commencement of her works; he is the highest possible Name or Numen on this planet; he is the realised terrestrial godhead.

But all this is true only if we assume that for Nature's terrestrial activities Mind is the ultimate formula. In reality and when we study more deeply the phenomena of consciousness, the facts of mentality, the secret tendency, aspiration and necessity of man's own nature, we see that he cannot be the highest term. He is the highest realised here and now; he is not the highest realisable. As there is something below him, so there is something, if even only a possibility, above. As physical Nature concealed a secret beyond herself which in him she has released into creation, so he too conceals a secret beyond himself which he in turn must deliver to the light. That is his destiny.

This must necessarily be so because Mind too is not the first principle of things and therefore cannot be their last possibility. As Matter contained Life in itself, contained it as its own secret necessity and had to be delivered of that birth, and as Life contamed Mind in itself, contained it as its own secret necessity and had to be delivered of the birth it held, so Mind too contains in itself that which is beyond itself, contains it as its own secret

necessity and presses to be delivered, it also, of this supreme birth.

What is the rational necessity which forbids us to suppose Mind to be Nature's last birth and compels us to posit something beyond it of which itself is the indication? A consideration of the nature and working of mentality supplies us with the answer. For mentality is composed of three principal elements, thought, will and sensation. Sensation may be described as an attempt of divided consciousness to seize upon its object and enjoy it, thought as its attempt to seize upon the truth of the object and possess it, will as its attempt to seize upon the potentiality of the object and use it. At least these three things are such an attempt in their essentiality, in their instinct, in their subconscious purpose. But obviously the attempt is imperfect in its conditions and its success; its very terms indicate a barrier, a gulf, an incapacity. As Life is limited and hampered by the conditions of its synthesis with Matter, so Mind is limited and hampered by the conditions of its synthesis with Life in Matter. Neither Matter nor Life has found anything proper to their own formula which could help to conquer or sufficiently expand its limitations; they have been compelled each to call in a new principle, Matter to call into itself Life, Life to call into itself Mind. Mind also is not able to find anything proper to its own formula which can conquer or sufficiently expand the limitations imposed upon its workings; Mind also has to call in a new principle beyond itself, freer than itself and more powerful.

In other words, Mind does not exhaust the possibilities of consciousness and therefore cannot be its last and highest expression. Mind tries to arrive at Truth and succeeds only in touching it imperfectly with a veil between; there must be in the nature of things a faculty or principle which sees the Truth unveiled, an eternal faculty of knowledge which corresponds to the eternal fact of the Truth. There is, says the Veda, such a principle; it is the Truth-Consciousness which sees the truth directly and is in possession of it spontaneously. Mind labours to effect the will in it and succeeds only in accomplishing partially, with difficulty and insecurely the potentiality at which it works; there must be

a faculty or principle of conscious effective force which corresponds to the unconscious automatic principle of self-fulfilment in Nature, and this principle must be sought for in the form of consciousness that exceeds Mind. Mind, finally, aspires to seize and enjoy the essential delight-giving quality, the *rasa* of things, but it succeeds only in attaining to it indirectly, holding it in an imperfect grasp and enjoying it externally and fragmentarily; there must be a principle which can attain directly, hold rightly, enjoy intimately and securely. There is, says the Veda, an eternal Bliss-consciousness which corresponds to the eternal *rasa* or essential delight-giving quality of all experience and is not limited by the insecure approximations of the sense in Mind.

If, then, such a deeper principle of consciousness exists, it must be that and not mind which is the original and fundamental intention concealed in Nature and which eventually and somewhere must emerge. But is there any reason for supposing that it must emerge here and in Mind, as Mind has emerged in Life and Life in Matter? We answer in the affirmative because Mind has in itself, however obscurely, that tendency, that aspiration and, at bottom, that necessity. There is one law from the lowest to the highest. Matter, when we examine it closely, proves to be instinct with the stuff of Life — the vibrations, actions and reactions, attractions and repulsions, contractions and expansions, the tendencies of combination, formation and growth, the seekings and responses which are the very substance of life; but the visible principle of life can only emerge when the necessary material conditions have been prepared which will permit it to organise itself in Matter. So also Life is instinct with the stuff of Mind, abounds with an unconscious[2] sensation, will, intelligence, but the visible principle of Mind can only emerge when the necessary vital conditions have been prepared which will Permit it to organise itself in living Matter. Mind too is instinct with the stuff of supermind — sympathies, unities, intuitions, emergences of preexistent knowledge, instincts, imperative lights and movements, inherent self-effectivities of will which disguise

[2] I use the language of the materialist Haeckel in spite of its paradoxical form.

themselves in a mental form; but the visible principle of super-mind can only emerge when the necessary mental conditions are prepared which will permit it to organise itself in man, the mental living creature.

This necessary preparation is proceeding in human development as the corresponding preparations were developed in the lower stages of the evolution, — with the same gradations, retardations, inequalities; but still it is more enlightened, increasingly self-conscious, nearer to a conscious sureness. And the very fact that this progress is attended by less absorption in the detail, less timidity of error, a less conservative attachment to the step gained suggests as much as it contradicts the hope and almost the assurance that when the new principle emerges it will not be by the creation of a new and quite different type which, separated after its creation, will leave the rest of mankind in the same position to it as are the animals to man, but, if not by the elevation of humanity as a whole to a higher level, yet by an opening of the greater possibility to all of the race who have the will to rise. For Man, first among Nature's children, has shown the capacity to change himself by his own effort and the conscious aspiration to transcend.

These considerations justify to the reason the idea of a Mind beyond our mind, but only as a final evolution out of Matter. The Upanishad, however, enthrones it as the already existing creator and ruler of Mind; it is a secret principle already conscient and not merely contained inconsciently in the very stuff of things. But this is the natural conclusion — even apart from spiritual experience — from the nature of the supramental principle. For it is at its highest an eternal knowledge, will, bliss and conscious being and it is more reasonable to conclude that it is eternally conscious, though we are not conscious of it, and the source of the universe, than that it is eternally inconscient and only becomes conscient in Time as a result of the universe. Our inconscience of it is no proof that it is inconscient of us: and yet our own incapacity is the only real basis left for the denial of an eternal Mind beyond mind superior to its creations and originative of the cosmos.

All other foundations for the rejection of this ancient wisdom have disappeared or are disappearing before the increasing light of modern knowledge.

VII
Mind and Supermind

WE ARRIVE then at this affirmation of an all-cognitive Principle superior to Mind and exceeding it in nature, scope and capacity. For the Upanishad affirms a Mind beyond mind as the result of intuition and spiritual experience and its existence is equally a necessary conclusion from the facts of the cosmic evolution. What then is this Mind beyond mind? how does it function? or by what means shall we arrive at the knowledge of it or possess it?

The Upanishad asserts about this supreme cognitive principle, first, that it is beyond the reach of mind and the senses; secondly, that it does not itself think with the mind; thirdly, that it is that by which mind itself is thought or mentalised; fourthly, that it is the very nature or description of the Brahman-consciousness.

When we say, however, that “Mind of mind” is the nature or description of the Brahman-consciousness, we must not forget that the absolute Brahman in itself is held to be unknowable and therefore beyond description. It is unknowable, not because it is a void and capable of no description except that of nothingness, nor because, although positive in existence, it has no content or quality, but because it is beyond all things that our present instruments of knowledge can conceive and because the methods of ideation and expression proper to our mentality do not apply to it. It is the absolute of all things that we know and of each thing that we know and yet nothing nor any sum of things can exhaust or characterise its essential being. For its manner of being is other than that which we call existence; its unity resists all analysis, its multiple infinities exceed every synthesis. Therefore it is not in its absolute essentiality that it can be described as Mind of the mind, but in its fundamental nature in regard to our mental existence.

Brahman-consciousness is the eternal outlook of the Absolute upon the relative.

But even of this outlook we may say that it is beyond the reach of mind and speech and senses. Yet mind, speech and senses seem to be our only available means for acquiring and expressing knowledge. Must we not say then that this Brahman-consciousness also is unknowable and that we can never hope to know it or possess it while in this body? Yet the Upanishad commands us to *know* this Brahman and by knowledge to possess it — for the knowledge intended by the words *viddhi*, *avedīt*, is a knowledge that discovers and takes possession, — and it declares later on that it is here, in this body and on this earth that we must thus possess Brahman in knowledge, otherwise great is the perdition. A good deal of confusion has been brought into the interpretation of this Upanishad by a too trenchant dealing with the subtlety of its distinctions between the knowability and the unknowability of the Brahman. We must therefore try to observe exactly what the Upanishad says and especially to seize the whole of its drift by synthetic intuition rather than cut up its meaning so as to make it subject to our logical mentality.

The Upanishad sets out by saying that this Ruler of the mind, senses, speech and life is Mind of our mind, Life of our life, Sense of our senses, Speech of our speech; and it then proceeds to explain what it intends by these challenging phrases. But it introduces between the description and the explanation a warning that neither the description nor the explanation must be pushed beyond their proper limits or understood as more than guide-posts pointing us towards our goal. For neither Mind, Speech nor Sense can travel to the Brahman; therefore Brahman must be beyond all these things in its very nature, otherwise it would be attainable by them in their function. The Upanishad, although it is about to teach of the Brahman, yet affirms, "we know It not, we cannot distinguish how one should teach of It." The two Sanskrit words that are here used, *vidmaḥ* and *vijānīmaḥ*, seem to indicate the one a general grasp and possession in knowledge, the other a total and exact comprehension in whole and detail, by synthesis and analysis. The reason of this entire inability

is next given, "because Brahman is other than the known and It is there over the unknown," possessing it and, as it were, presiding over it. The known is all that we grasp and possess by our present mentality; it is all that i's not the supreme Brahman but only form and phenomenon of it to our sense and mental cognition. The unknown is that which is beyond the known and though unknown is not unknowable if we can enlarge our faculties or attain to others that we do not yet possess.

Yet the Upanishad next proceeds to maintain and explain its first description and to enjoin on us the knowledge of the Brahman which it so describes. This contradiction is not at once reconciled; it is only in the second chapter that the difficulty is solved and only in the fourth that the means of knowledge are indicated. The contradiction arises from the nature of our knowledge itself which is a relation between the consciousness that seeks and the consciousness that is sought; where that relation disappears, knowledge is replaced by sheer identity. In what we call existence, the highest knowledge can be no more than the highest relation between that which seeks and that which is sought, and it consists in a modified identity through which we may pass beyond knowledge to the absolute identity. This metaphysical distinction is of importance because it prevents us from mistaking any relation in knowledge for the absolute and from becoming so bound by our experience as to lose or miss the fundamental awareness of the absolute which is beyond all possible description and behind all formulated experience. But it does not render the highest relation in our knowledge, the modified identity in experience worthless or otiose. On the contrary, it is that we must aim at as the consummation of our existence in the world. For if we possess it without being limited by it, — and if we are limited by it we have not true possession of it, — then in and through it we shall, even while in this body, remain in touch with the Absolute.

The means for the attainment of this highest knowledge is the constant preparation of the mind by the admission into it of a working higher than itself until the mind is capable of giving itself up to the supramental action which exceeds it and

which will finally replace it. In fact, Mind also has to follow the law of natural progression which has governed our evolution in this world from matter into life and life into mind. For just as life-consciousness is beyond the imprisoned material being and unattainable by it through its own instruments, just as mind-consciousness is beyond the first inconscient movements of life, so too this supramental consciousness is beyond the divided and dividing nature of Mind and unattainable by it through its own instruments. But as Matter is constantly prepared for the manifestation of Life until Life is able to move in it, possess it, manage in it its own action and reaction, and as Life is constantly prepared for the manifestation of Mind until Mind is able to use it, enlighten its actions and reactions by higher and higher mental values, so must it be with Mind and that which is beyond Mind.

And all this progression is possible because these things are only different formations of one being and one consciousness. Life only reveals in Matter that which is involved in Matter, that which is the secret meaning and essence of Matter. It reveals, as it were, to material existence its own soul, its own end. So too Mind reveals in Life all that Life means, all that it obscurely is in essence but cannot realise because it is absorbed in its own practical motion and its own characteristic form. So also Supermind must intervene to reveal Mind to itself, to liberate it from its absorption in its own practical motion and characteristic form and enable the mental being to realise that which is the hidden secret of all its formal practice and action. Thus shall man come to the knowledge of that which rules within him and missions his mind to its mark, sends forth his speech, impels the life-force in its paths and sets his senses to their workings.

This supreme cognitive Principle does not think by the mind. Mind is to it an inferior and secondary action, not its own proper mode. For Mind, based on limitation and division, can act only from a given centre in the lower and obscured existence; but Supermind is founded on unity and it comprehends and pervades; its action is in the universal and is in conscious communion with a transcendent source eternal and beyond the formations of the universe. Supermind regards the individual in the

universal and does not begin with him or make of him a separate being. It starts from the Transcendent and sees the universal and individual as they are in relation to it, as its terms, as its formulas; it does not start from the individual and universal to arrive at the Transcendent. Mind acquires knowledge and mastery; it reaches it by a constant mentalising and willing: Supermind possesses knowledge and mastery; possessing, it throws itself out freely in various willing and knowing. Mind gropes by divided sensation; it arrives at a sort of oneness through sympathy: Supermind possesses by a free and all-embracing sense; it lives in the unity of which various love and sympathy are only a secondary play of manifestation. Supermind starts from the whole and sees in it its parts and properties, it does not build up the knowledge of the whole by an increasing knowledge of the parts and properties; and even the whole is to it only a unity of sum, only a partial and inferior term of the higher unity of infinite essence.

We see, then, that these two cognitive Principles start from two opposite poles and act in opposite directions by opposite methods. Yet it is by the higher cognitive that the lower is formed and governed. Mind is thought by that which is beyond Mind; the mentalising consciousness shapes and directs its movement according to the knowledge and impulse it receives from this higher Supermind and even the stuff of which it is formed belongs to that Principle. Mentality exists because that which is beyond Mind has conceived an inverse action of itself working in a thinner, poorer, darker, less powerful substance of conscious being and founded upon its self-concentration on different points in its own being and in different forms of its own being. Supermind fixes these points, sees how consciousness must act from them on other forms of itself and in obedience to the pressure of those other forms, once a particular rhythm or law of universal action is given; it governs the whole action of mentality according to what it thus fixes and sees. Even our ignorance is only the distorted action of a truth projected from the Supermind and could not exist except as such a distortion; and so likewise all our dualities of knowledge, sensation, emotion, force proceed from that higher vision, obey it and are a secondary and, as one

might say, perverse action of the concealed Supermmd itself which governs always this lower action in harmony with its first conception of a located consciousness, divided indeed and therefore not in possession of its world or itself, but feeling out towards that possession and towards the unity which, because of the Supermind in us, it instinctively, if obscurely, knows to be its true nature and right.

But, for this very reason, the feeling out, the attempt at acquisition can only succeed in proportion as the mental being abandons his characteristic mentality and its limitations in order to rise beyond to that Mind of the mind which is his origin and his secret governing principle. His mentality must admit Supramentality as Life has admitted Mind. So long as he worships, follows after, adheres to all this that he now accepts as the object of his pursuit, to the mind and its aims, to its broken methods, its constructions of will and opinion and emotion dependent on egoism, division and ignorance, he cannot rise beyond this death to that immortality which the Upanishad promises to the seeker. That Brahman we have to know and seek after and not this which men here adore and pursue.

VIII
The Supreme Sense

THE UPANISHAD is not satisfied with the definition of the Brahman-consciousness as Mind of the mind. Just as it has described it as Speech of the speech, so also it describes it as Eye of the eye, Ear of the ear. Not only is it an absolute cognition behind the play of expression, but also an absolute Sense behind the action of the senses. Every part of our being finds its fulfilment in that which is beyond its present forms of functioning and not in those forms themselves.

This conception of the all-governing supreme consciousness does not fall in with our ordinary theories about sense and mind and the Brahman. We know of sense only as an action of the organs through which embodied mind communicates with external Matter, and these sense-organs have been separately developed in the course of evolution; the senses therefore are not fundamental things, but only subordinate conveniences and temporary physical functionings of the embodied Mind. Brahman, on the other hand, we conceive of by the elimination of all that is not fundamental, by the elimination even of the Mind itself. It is a sort of positive zero, an *x* or unknowable which corresponds to no possible equation of physical or psychological quantities. In essence this may or may not be true; but we have now to think not of the Unknowable but of its highest manifestation in consciousness; and this we have described as the outlook of the Absolute on the relative and as that which is the cause and governing power of all that we and the universe are. There in that governing cause there must be something essential and supreme of which all our fundamental functionings here are a rendering in the terms of embodied consciousness.

Sense, however, is not or does not appear to be fundamental; it is only an instrumentation of Mind using the nervous system. It is not even a pure mental functioning, but depends so much upon

the currents of the Life-force, upon its electric energy vibrating up and down the nerves, that in the Upanishads the senses are called Pranas, powers or functionings of the Life-force. It is true that Mind turns these nervous impressions when communicated to it into mental values, but the sense-action itself seems to be rather nervous than mental. In any case there would, at first sight, appear to be no warrant in reason for attributing a Sense of the sense to that which is not embodied, to a supramental consciousness which has no need of any such instrumentation.

But this is not the last word about sense; this is only its outward appearance behind which we must penetrate. What, not in its functioning, but in its essence, is the thing we call sense? In its functioning, if we analyse that thoroughly, we see that it is the contact of the mind with an eidolon of Matter, — whether that eidolon be of a vibration of sound, a light-image of form, a volley of earth-particles giving the sense of odour, an impression of *rasa* or sap that gives the sense of taste, or that direct sense of disturbance of our nervous being which we call touch. No doubt, the contact of Matter with Matter is the original cause of these sensations; but it is only the eidolon of Matter, as for instance the image of the form cast upon the eye, with which the mind is directly concerned. For the mind operates upon Matter not directly, but through the Life-force; that is its instrument of communication and the Life-force, being in us a nervous energy and not anything material, can seize on Matter only through nervous impressions of form, through contactual images, as it were, which create corresponding values in the energy-consciousness called in the Upanishads the Prana. Mind takes these up and replies to them with corresponding mental values, mental impressions of form, so that the thing sensed comes to us after a triple process of translation, first the material eidolon, secondly the nervous or energy-image, third the image reproduced in stuff of mind.

This elaborate process is concealed from us by the lightning-like rapidity with which it is managed, — rapidity in our impressions of Time; for in another notation of Time by a creature differently constituted each part of the operation might be distinct-

ly sensible. But the triple translation is always there, because there are really three sheaths of consciousness in us, the material, *annakoṣa*, in which the physical contact and image are received and formed, the vital and nervous, *prāṇakoṣa*, in which there is a nervous contact and formation, the mental, *manaḥkoṣa*, in which there is mental contact and imaging. We dwell centred in the mental sheath and therefore the experience of the material world has to come through the other two sheaths before it can reach us.

The foundation of sense, therefore, is contact, and the essential contact is the mental without which there would not be sense at all. The plant, for instance, feels nervously, feels in terms of life-energy, precisely as the human nervous system does, and it has precisely the same reactions; but it is only if the plant has rudimentary mind that we can suppose it to be, as we understand the word, sensible of these nervous or vital impressions and reactions. For then it would feel not only nervously, but in terms of mind. Sense, then, may be described as in its essence mental contact with an object and the mental reproduction of its image.

All these things we observe and reason of in terms of this embodiment of mind in Matter; for these sheaths or *koṣa*s are formations in a more and more subtle substance reposing on gross Matter as their base. Let us imagine that there is a mental world in which Mind and not Matter is the base. There sense would be quite a different thing in its operation. It would feel mentally an image in Mind and throw it out into form in more and more gross substance; and whatever physical formations there might already be in that world would respond rapidly to the Mind and obey its modifying suggestions. Mind would be masterful, creative, originative, not as with us either obedient to Matter and merely reproductive or else in struggle with it and only with difficulty able to modify a material predetermined and dully reluctant to its touch. It would be, subject to whatever supramental power might be above it, master of a ductile and easily responsive material. But still Sense would be there, because contact in mental consciousness and formation of images would still be part of the law of being.

Mind, in fact, or active consciousness generally has four necessary functions which are indispensable to it wherever and however it may act and of which the Upanishads speak in the four terms, *vijñāna*, *prajñāna*, *saṁjñāna* and *ājñāna*. *Vijñāna* is the original comprehensive consciousness which holds an image of things at once in its essence, its totality and its parts and properties; it is the original, spontaneous, true and complete view of it which belongs properly to the supermind and of which mind has only a shadow in the highest operations of the comprehensive intellect. *Prajñāna* is the consciousness which holds an image of things before it as an object with which it has to enter into relations and to possess by apprehension and a combined analytic and synthetic cognition. *Saṁjñāna* is the contact of consciousness with an image of things by which there is a sensible possession of it in its substance; if *prajñāna* can be described as the outgoing of apprehensive consciousness to possess its object in conscious energy, to know it, *saṁjñāna* can be described as the inbringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it. *Ājñāna* is the operation by which consciousness dwells on an image of things so as to hold, govern and possess it in power. These four, therefore, are the basis of all conscious action.

As our human psychology is constituted, we begin with *saṁjñāna*, the sense of an object in its image; the apprehension of it in knowledge follows. Afterwards we try to arrive at the comprehension of it in knowledge and the possession of it in power. There are secret operations in us, in our subconscient and superconscient selves, which precede this action, but of these we are not aware in our surface being and therefore for us they do not exist. If we knew of them, our whole conscious functioning would be changed. As it is what happens is a rapid process by which we sense an image and have of it an apprehensive percept and concept, and a slower process of the intellect by which we try to comprehend and possess it. The former process is the natural action of the mind which has entirely developed in us; the latter is an acquired action, an action of the intellect and the intelligent

will which represent in Mind an attempt of the mental being to do what can only be done with perfect spontaneity and mastery by something higher than Mind. The intellect and intelligent will form a bridge by which the mental being is trying to establish a conscious connection with the supramental and to prepare the embodied soul for the descent into it of a supramental action. Therefore the first process is comparatively easy, spontaneous, rapid, perfect; the second slow, laboured, imperfect. In proportion as the intellectual action becomes associated with and dominated by a rudimentary supramental action, — and it is this which constitutes the phenomenon of genius, — the second process also becomes more and more easy, spontaneous, rapid and perfect.

If we suppose a supreme consciousness, master of the world, which really conducts behind the veil all the operations the mental gods attribute to themselves, it will be obvious that that consciousness will be the entire Knower and Lord. The basis of its action or government of the world will be the perfect, original and all-possessing *vijñāna* and *ājñāna*. It will comprehend all things in its energy of conscious knowledge, control all things in its energy of conscious power. These energies will be the spontaneous inherent action of its conscious being creative and possessive of the forms of the universe. What part then will be left for the apprehensive consciousness and the sense? They will be not independent functions, but subordinate operations involved in the action of the comprehensive consciousness itself. In fact, all four there will be one rapid movement. If we had all these four acting in us with the unified rapidity with which the *prajñāna* and *saṁjñāna* act, we should then have in our notation of Time some inadequate image of the unity of the supreme action of the supreme energy.

If we consider, we shall see that this must be so. The supreme consciousness must not only comprehend and possess in its conscious being the images of things which it creates as its self-expression, but it must place them before it — always in its own being, not externally — and have a certain relation with them by the two terms of apprehensive consciousness. Otherwise the

universe would not take the form that it has for us; for we only reflect in the terms of our organisation the movements of the supreme Energy. But by the very fact that the images of things are there held in front of an apprehending consciousness within the comprehending conscious being and not externalised as our individual mind externalises them, the supreme Mind and supreme Sense will be something quite different from our mentality and our forms of sensation. They will be terms of an entire knowledge and self-possession and not terms of an ignorance and limitation which strives to know and possess.

In its essential and general term our sense must reflect and be the creation of this supreme Sense. But the Upanishad speaks of a Sight behind our sight and a Hearing behind our hearing, not in general terms of a Sense behind our sense. Certainly eye and ear are only taken as typical of the senses, and are chosen because they are the highest and subtlest of them all. But still the differentiation of sense which forms part of our mentality is evidently held to correspond with a differentiation of some kind in the supreme Sense. How is this possible? It is what we have next to unravel by examining the nature and source of the functioning of the separate senses in ourselves, — their source in our mentality and not merely their functioning in the actual terms of our life-energy and our body. What is it in Mind that is fundamental to sight and hearing? Why do we see and hear and not simply sense with the mind?

IX
Sense of Our Senses

MIND WAS called by Indian psychologists the eleventh and ranks as the supreme sense. In the ancient arrangement of the senses, five of knowledge and five of action, it was the sixth of the organs of knowledge and at the same time the sixth of the organs of action. It is a commonplace of psychology that the effective functioning of the senses of knowledge is inoperative without the assistance of the mind; the eye may see, the ear may hear, all the senses may act, but if the mind pays no attention, the man has not heard, seen, felt, touched or tasted. Similarly, according to psychology, the organs of action act only by the force of the mind operating as will or, physiologically, by the reactive nervous force from the brain which must be according to materialistic notions the true self and essence of all will. In any case, the senses or all senses, if there are other than the ten, — according to a text in the Upanishad there should be at least fourteen, seven and seven, — all senses appear to be only organisations, functionings, instrumentations of the mind-consciousness, devices which it has formed in the course of its evolution in living Matter.

Modern psychology has extended our knowledge and has admitted us to a truth which the ancients already knew but expressed in other language. We know now or we rediscover the truth that the conscious operation of mind is only a surface action. There is a much vaster and more potent subconscious mind which loses nothing of what the senses bring to it; it keeps all its wealth in an inexhaustible store of memory, *akṣitaṁ śravaḥ*. The surface mind may pay no attention, still the subconscious mind attends, receives, treasures up with an infallible accuracy. The illiterate servant-girl hears daily her master reciting Hebrew in his study; the surface mind pays no attention to the unintelligible gibberish, but the subconscious mind hears, remembers and,

when in an abnormal condition it comes up to the surface, reproduces those learned recitations with a portentous accuracy which the most correct and retentive scholar might envy. The man or mind has not heard because he did not attend; the greater man or mind within has heard because he always attends, or rather sub-tends, with an infinite capacity. So too a man put under an anaesthetic and operated upon has felt nothing; but release his subconscious mind by hypnosis and he will relate accurately every detail of the operation and its appropriate sufferings; for the stupor of the physical sense-organ could not prevent the larger mind within from observing and feeling.

Similarly we know that a large part of our physical action is instinctive and directed not by the surface but by the subconscious mind. And we know now that it is a mind that acts and not merely an ignorant nervous reaction from the brute physical brain. The subconscious mind in the catering insect knows the anatomy of the victim it intends to immobilise and make food for its young and it directs the sting accordingly, as unerringly as the most skilful surgeon, provided the more limited surface mind with its groping and faltering nervous action does not get in the way and falsify the inner knowledge or the inner will-force.

These examples point us to truths which western psychology, hampered by past ignorance posing as scientific orthodoxy, still ignores or refuses to acknowledge. The Upanishads declare that the Mind in us is infinite; it knows not only what has been seen but what has not been seen, not only what has been heard but what has not been heard, not only what has been discriminated by the thought but what has not been discriminated by the thought. Let us say, then, in the tongue of our modern knowledge that the surface man in us is limited by his physical experiences; he knows only what his nervous life in the body brings to his embodied mind; and even of those bringings he knows, he can retain and utilise only so much as his surface mind-sense attends to and consciously remembers; but there is a larger subliminal consciousness within him which is not thus limited. That consciousness senses what has not been sensed by the surface mind and its organs and knows what the surface mind has not

learned by its acquisitive thought. That in the insect knows the anatomy of its victim; that in the man outwardly insensible not only feels and remembers the action of the surgeon's knife, but knows the appropriate reactions of suffering which were in the physical body inhibited by the anaesthetic and therefore nonexistent; that in the illiterate servant-girl heard and retained accurately the words of an unknown language and could, as Yogic experience knows, by a higher action of itself understand those superficially unintelligible sounds.

To return to the Vedantic words we have been using, there is a vaster action of the Sanjnana which is not limited by the action of the physical sense-organs; it was this which sensed perfectly and made its own through the ear the words of the unknown language, through the touch the movements of the unfelt surgeon's knife, through the sense-mind or sixth sense the exact location of the centres of locomotion in the victim insect. There is also associated with it a corresponding vaster action of Prajnana, Ajnana and Vijnana not limited by the smaller apprehensive and comprehensive faculties of the external mind. It is this vaster Prajnana which perceived the proper relation of the words to each other, of the movement of the knife to the unfelt suffering of the nerves and of the successive relation in space of the articulations in the insect's body. Such perception was inherent in the right reproduction of the words, the right narration of the sufferings, the right successive action of the sting. The Ajnana or Knowledge-Will originating all these actions was also vaster, not limited by the faltering force that governs the operations directed by the surface mind. And although in these examples the action of the vaster Vijnana is not so apparent, yet it was evidently there working through them and ensuring their coordination.

But at present it is with the Sanjnana that we are concerned. Here we should note, first of all, that there is an action of the sense-mind which is superior to the particular action of the senses and is aware of things even without imaging them in forms of sight, sound, contact, but which also as a sort of subordinate operation, subordinate but necessary to completeness

of presentation, does image in these forms. This is evident in psychical phenomena. Those who have carried the study and experimentation of them to a certain extent, have found that we can sense things known only to the minds of others, things that exist only at a great distance, things that belong to another plane than the terrestrial but have here their effects; we can both sense them in their images and also feel, as it were, all that they are without any definite image proper to the five senses.

This shows, in the first place, that sight and the other senses are not mere results of the development of our physical organs in the terrestrial evolution. Mind, subconscious in all Matter and evolving in Matter, has developed these physical organs in order to apply its inherent capacities of sight, hearing etc., on the physical plane by physical means for a physical life; but they are inherent capacities and not dependent on the circumstance of terrestrial evolution and they can be employed without the use of the physical eye, ear, skin, palate. Supposing that there are psychical senses which act through a psychical body and we thus explain these psychical phenomena, still that action also is only an organisation of the inherent functioning of the essential sense, the Sanjnana, which in itself can operate without bodily organs. This essential sense is the original capacity of consciousness to feel in itself all that consciousness has formed and to feel it in all the essential properties and operations of that which has form, whether represented materially by vibration of sound or images of light or any other physical symbol.

The trend of knowledge leads more and more to the conclusion that not only are the properties of form, even the most obvious such as colour, light etc., merely operations of Force, but form itself is only an operation of Force. This Force again proves to be self-power of conscious-being[1] in a state of energy and activity. Practically, therefore, all form is only an operation of consciousness impressing itself with presentations of its own workings. We see colour because that is the presentation which con-

[1] *Devātmaśaktiṁ svaguṇair nigūḍhām*, self-power of the divine Existent hidden by its own modes. Swetaswatara Upanishad.

sciousness makes to itself of one of its own operations; but colour is only an operation of Force working in the form of Light, and Light again is only a movement, that is to say an operation of Force. The question is what is essential to this operation of Force taking on itself the presentation of form? For it is this that must determine the working of Sanjnana or Sense on whatever plane it may operate.

Everything begins with vibration or movement, the original *kṣobha* or disturbance. If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration[2] or movement of being in consciousness there can be no act of knowledge and therefore no sense; without vibration or movement of being in force there can be no object of sense. Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling, — this is the basis of universal Sanjnana. This is true both of our internal and external operations. I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body because I have myself become the body; that same force of conscious being which has made this form of itself, this presentation of its workings, knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they also are myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental centre. All sensation, all action of sense is thus the same in essence whether external or internal, physical or psychical.

But this vibration of conscious being is presented to itself by various forms of sense which answer to the successive operations of movement in its assumption of form. For first

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[2] The term is used not because it is entirely adequate or accurate, no physical term can be, but because it is most suggestive of the original outgoing of consciousness to seek itself.

we have intensity of vibration creating regular rhythm which is the basis or constituent of all creative formation; secondly, contact or intermiscence of the movements of conscious being which constitute the rhythm; thirdly, definition of the grouping of movements which are in contact, their shape; fourthly, the constant welling up of the essential force to support in its continuity the movement that has been thus defined; fifthly, the actual enforcement and compression of the force in its own movement which maintains the form that has been assumed. In Matter these five constituent operations are said by the Sankhyas to represent themselves as five elemental conditions of substance, the etheric, atmospheric, igneous, liquid and solid; and the rhythm of vibration is seen by them as *śabda*, sound, the basis of hearing, the intermiscence as contact, the basis of touch, the definition as shape, the basis of sight, the upflow of force as *rasa*, sap, the basis of taste, and the discharge of the atomic compression as *gandha*, odour, the basis of smell. It is true that this is only predicated of pure or subtle matter; the physical matter of our world being a mixed operation of force, these five elemental states are not found there separately except in a very modified form. But all these are only the physical workings or symbols. Essentially all formation, to the most subtle and most beyond our senses such as form of mind, form of character, form of soul, amount when scrutinised to this five-fold operation of conscious-force in movement.

All these operations, then, the Sanjnana or essential sense must be able to seize, to make its own by that union in knowledge of knower and object which is peculiar to itself. Its sense of the rhythm or intensity of the vibrations which contain in themselves all the meaning of the form, will be the basis of the essential hearing of which our apprehension of physical sound or the spoken word is only the most outward result; so also its sense of the contact or intermiscence of conscious force with conscious force must be the basis of the essential touch; its sense of the definition or form of force must be the basis of the essential sight; its sense of the upflow of essential being in the form, that which is the secret of its self-delight, must be the basis of the

essential taste; its sense of the compression of force and the self-discharge of its essence of being must be the basis of the essential inhalation grossly represented in physical substance by the sense of smell. On whatever plane, to whatever kind of formation these essentialities of sense will apply themselves and on each they will seek an appropriate organisation, an appropriate functioning.

This various sense will, it is obvious, be in the highest consciousness a complex unity, just as we have seen that there the various operation of knowledge is also a complex unity. Even if we examine the physical senses, say, the sense of hearing, if we observe how the underlying mind receives their action, we shall see that in their essence all the senses are in each other. That mind is not only aware of the vibration which we call sound; it is aware also of the contact and interchange between the force in the sound and the nervous force in us with which that intermixes; it is aware of the definition or form of the sound and of the complex contacts or relations which make up the form; it is aware of the essence or outwelling conscious force which constitutes and maintains the sound and prolongs its vibrations in our nervous being; it is aware of our own nervous inhalation of the vibratory discharge proceeding from the compression of force which makes, so to speak, the solidity of the sound. All these sensations enter into the sensitive reception and joy of music which is the highest physical form of this operation of force, — they constitute our physical sensitiveness to it and the joy of our nervous being in it; diminish one of them and the joy and the sensitiveness are to that extent dulled. Much more must there be this complex unity in a higher than the physical consciousness and most of all must there be unity in the highest. But the essential sense must be capable also of seizing the secret essence of all conscious being in action, in itself and not only through the results of the operation; its appreciation of these results can be nothing more than itself an outcome of this deeper sense which it has of the essence of the Thing behind its appearances.

If we consider these things thus subtly in the light of our

own deeper psychology and pursue them beyond the physical appearances by which they are covered, we shall get to some intellectual conception of the sense behind our senses or rather the Sense of our senses, the Sight of our sight and the Hearing of our hearing. The Brahman-consciousness of which the Upanishad speaks is not the Absolute withdrawn into itself, but that Absolute in its outlook on the relative; it is the Lord, the Master-Soul, the governing Transcendent and All, He who constitutes and controls the action of the gods on the different planes of our being. Since it constitutes them, all our workings can be no more than psychical and physical results and representations of something essential proper to its supreme creative outlook, our sense a shadow of the divine Sense, our sight of the divine Sight, our hearing of the divine Hearing. Nor are that divine sight and hearing limited to things physical, but extend themselves to all forms and operations of conscious being.

The supreme Consciousness does not depend on what we call sight and hearing for its own essential seeing and audition. It operates by a supreme Sense, creative and comprehensive, of which our physical and psychical sight and hearing are external results and partial operations. Neither is it ignorant of these, nor excludes them; for since it constitutes and controls, it must be aware of them but from a supreme plane, *paraṁ dhāma*, which includes all in its view; for its original action is that highest movement of Vishnu which, the Veda tells us, the seers behold like an eye extended in heaven. It is that by which the soul sees its seeings and hears its hearings; but all sense only assumes its true value and attains to its absolute, its immortal reality when we cease to pursue the satisfactions of the mere external and physical senses and go beyond even the psychical being to this spiritual or essential which is the source and fountain, the knower, constituent and true valuer of all the rest.

This spiritual sense of things, secret and superconscient in us, alone gives their being, worth and reality to the psychical and physical sense; in themselves they have none. When we attain to it, these inferior operations are as it were taken up into it and the whole world and everything in it changes to us and takes on a

different and a non-material value. That Master-consciousness in us senses our sensations of objects, sees our seeings, hears our hearings no longer for the benefit of the senses and their desires, but with the embrace of the self-existent Bliss which has no cause, beginning or end, eternal in its own immortality.

X

The Superlile — Life of Our Life

BUT THE Brahman-consciousness is not only Mind of our mind, Speech of our speech, Sense of our sense; it is also Life of our life. In other words, it is a supreme and universal energy of existence of which our own material life and its sustaining energy are only an inferior result, a physical symbol, an external and limited functioning. That which governs our existence and its functionings, does not live and act by them, but is their superior cause and the supra-vital principle out of which they are formed and by which they are controlled.

The English word life does duty for many very different shades of meaning; but the word Prana familiar in the Upanishad and in the language of Yoga is restricted to the life-force whether viewed in itself or in its functionings. The popular significance of Prana was indeed the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath; but this is not the philosophic significance of the word as it is used in the Upanishads. The Prana of the Upanishads is the life-energy itself which was supposed to occupy and act in the body with a fivefold movement, each with its characteristic name and each quite as necessary to the functioning of the life of the body as the act of respiration. Respiration in fact is only one action of the chief movement of the life-energy, the first of the five, — the action which is most normally necessary and vital to the maintenance and distribution of the energy in the physical frame, but which can yet be suspended without the life being necessarily destroyed.

The existence of a vital force or life-energy has been doubted by western Science, because that Science concerns itself only with the most external operations of Nature and has as yet no true knowledge of anything except the physical and outward. This Prana, this life-force is not physical in itself; it is not material

energy, but rather a different principle supporting Matter and involved in it. It supports and occupies all forms and without it no physical form could have come into being or could remain in being. It acts in all material forces such as electricity and is nearest to self-manifestation in those that are nearest to pure force; material forces could not exist or act without it, for from it they derive their energy and movement and they are its vehicles. But all material aspects are only field and form of the Prana which is in itself a pure energy, their cause and not their result. It cannot therefore be detected by any physical analysis; physical analysis can only resolve for us the combinations of those material happenings which are its results and the external signs and symbols of its presence and operation.

How then do we become aware of its existence? By that purification of our mind and body and that subtilisation of our means of sensation and knowledge which become possible through Yoga. We become capable of analysis other than the resolution of forms into their gross physical elements and are able to distinguish the operations of the pure mental principle from those of the material and both of these from the vital or dynamic which forms a link between them and supports them both. We are then able to distinguish the movements of the Pranic currents not only in the physical body which is all that we are normally aware of, but in that subtle frame of our being which Yoga detects underlying and sustaining the physical. This is ordinarily done by the process of Pranayama, the government and control of the respiration. By Pranayama the Hathayogin is able to control, suspend and transcend the ordinary fixed operation of the Pranic energy which is all that Nature needs for the normal functioning of the body and of the physical life and mind, and he becomes aware of the channels in which that energy distributes itself in all its workings and is therefore able to do things with his body which seem miraculous to the ignorant, just as the physical scientist by his knowledge of the workings of material forces is able to do things with them which would seem to us magic if their law and process were not divulged. For all the workings of life in the physical form are governed

by the Prana and not only those which are normal and constant and those which, being always potential, can be easily brought forward and set in action, but those which are of a more remote potentiality and seem to our average experience difficult or impossible.

But the Pranic energy supports not only the operations of our physical life, but also those of the mind in the living body. Therefore by the control of the Pranic energy it is not only possible to control our physical and vital functionings and to transcend their ordinary operation, but to control also the workings of the mind and to transcend its ordinary operations. The human mind in fact depends always on the pranic force which links it with the body through which it manifests itself, and it is able to deploy its own force only in proportion as it can make that energy available for its own uses and subservient to its own purposes. In proportion, therefore, as the Yogin gets back to the control of the Prana, and by the direction of its batteries opens up those nervous centres (*cakras*) in which it is now sluggish or only partially operative, he is able to manifest powers of mind, sense and consciousness which transcend our ordinary experience. The so-called occult powers of Yoga are such faculties which thus open up of themselves as the Yogin advances in the control of the Pranic force and, purifying the channels of its movement, establishes an increasing communication between the consciousness of his subtle subliminal being and the consciousness of his gross physical and superficial existence.

Thus the Prana is vital or nervous force which bears the operations of mind and body, is yoked by them as it were like a horse to a chariot and driven by the mind along the paths on which it wishes to travel to the goal of its desire. Therefore it is described in this Upanishad as yoked and moving forward and again as being led forward, the images recalling the Vedic symbol of the Horse by which the pranic force is constantly designated in the Rig Veda. It is in fact that which does all the action of the world in obedience to conscious or subconscious mind and in the conditions of material force and material form. While the mind is that movement of Nature in us which represents in the mould

of our material and phenomenal existence and within the triple term of the Ignorance the knowledge aspect of the Brahman, the consciousness of the knower, and body is that which similarly represents the being of the existent in the mask of phenomenally divisible substance, so Prana or life-energy represents in the flux of phenomenal things the force, the active dynamis of the Lord who controls and enjoys the manifestation of His own being.[1] It is a universal energy present in every atom and particle of the universe and active in every stirring and current of the constant flux and interchange which constitutes the world.

But just as mind is only an inferior movement of the supreme Conscious-Being and above mind there is a divine and infinite principle of consciousness, will and knowledge which controls the ignorant action of mind, and it is by this superior principle and not by mind that Brahman cognises His own being whether in itself or in its manifestation, so also it must be with this Life-force. The characteristics of the life-force as it manifests itself in us are desire, hunger, an enjoyment which devours the object enjoyed and a sensational movement and activity of response which gropes after possession and seeks to pervade, embrace, take into itself the object of its desire.[2] It is not in this breath of desire and mortal enjoyment that the true life can consist or the highest, divine energy act, any more than the supreme knowledge can think in the terms of ignorant, groping, limited and divided mind. As the movements of mind are merely representations in the terms of the duality and the ignorance, reflections of a supreme consciousness and knowledge, so the movements of this life-force can only be similar representations of a supreme energy expressing a higher and truer existence possessed of that consciousness and knowledge and therefore free from desire, hunger, transient enjoyment and hampered activity. What is desire here must there be self-existent Will or Love; what is hunger

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[1] The three are the reverse aspects of Chit, Sat and Chit-Tapas.

[2] All these significances are intended by the Vedic Rishis in their use of the word Ashwa, Horse, for the Prana, the root being capable of all of them as we see from the words *āśā*, hope; *aśanā*, hunger; *aś*, to eat; *aś*, to enjoy; *āśu*, swift; *aś*, to move, attain, pervade, etc.

here must there be desireless satisfaction; what is here enjoyment must there be self-existent delight; what is here a groping action and response, must be there self-possessing and all-possessing energy, — such must be the Life of our life by which this inferior action is sustained and led to its goal. Brahman does not breathe with the breath, does not live by this Life-force and its dual terms of birth and death.

What then is this Life of our life? It is the supreme Energy[3] which is nothing but the infinite force in action of the supreme conscious Being in His own illumined self. The Self-existent is luminously aware of Himself and full of His own delight; and that self-awareness is a timeless self-possession which in action reveals itself as a force of infinite consciousness omnipotent as well as omniscient; for it exists between two poles, one of eternal stillness and pure identity, the other of eternal energy and identity of All with itself, the stillness eternally supporting the energy. That is the true existence, the Life from which our life proceeds; that is the immortality, while what we cling to as life is "hunger that is death". Therefore the object of the wise must be to pass in their illumined consciousness beyond the false and phenomenal terms of life and death to this immortality.

Yet is this Life-force, however inferior its workings, instinct with the being, will, light of that which it represents, of that which transcends it; by That it is "led forward" on its paths to a goal which its own existence implies by the very imperfection of its movements and renderings. This death called life is not only a dark figure of that light, but it is the passage by which we pass through transmutation of our being from the death-sleep of Matter into the spirit's infinite immortality.

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[3] Tapas or Chit-Shakti.

XI
The Great Transition

THE THOUGHT of the Upanishad, as expressed in its first chapter in the brief and pregnant sentences of the Upanishadic style, amounts then to this result that the life of the mind, senses, vital activities in which we dwell is not the whole or the chief part of our existence, not the highest, not self-existent, not master of itself. It is an outer fringe, a lower result, an inferior working of something beyond; a superconscient Existence has developed, supports and governs this partial and fragmentary, this incomplete and unsatisfying consciousness and activity of the mind, life and senses. To rise out of this external and surface consciousness towards and into that superconscient is our progress, our goal, our destiny of completeness and satisfaction.

The Upanishad does not assert the unreality, but only the incompleteness and inferiority of our present existence. All that we follow after here is an imperfect representation, a broken and divided functioning of what is eternally in an absolute perfection on that higher plane of existence. This mind of ours unpossessed of its object, groping, purblind, besieged by error and incapacity, its action founded on an external vision of things, is only the shadow thrown by a superconscient Knowledge which possesses, creates and securely uses the truth of things because nothing is external to it, nothing is other than itself, nothing is divided or at war within its all-comprehensive self-awareness. That is the Mind of our mind. Our speech, limited, mechanical, imperfectly interpretative of the outsides of things, restricted by the narrow circle of the mind, based on the appearances of sense is only the far-off and feeble response, the ignorant vibration returned to a creative and revelatory Word which has built up all the forms which our mind and speech seek to comprehend and express. Our sense, a movement in stuff of consciousness vibratory to outward impacts, attempting imperfectly to grasp

them by laboured and separately converging reactions, is only the faulty image of a supreme Sense which at once, fully, harmoniously unites itself with and enjoys all that the supreme Mind and Speech create in the self-joyous activity of the divine and infinite existence. Our life, a breath of force and movement and possession attached to a form of mind and body and restricted by the form, limited in its force, hampered in its movement, besieged in its possession and therefore a thing of discords at war with itself and its environment, hungering and unsatisfied, moving inconstantly from object to object and unable to embrace and retain their multiplicity, devouring its objects of enjoyment and therefore transient in its enjoyments, is only a broken movement of the one, undivided, infinite Life which is all-possessing and ever satisfied because in all it enjoys its eternal self unimprisoned by the divisions of space, unoccupied by the moments of Time, undeluded by the successions of Cause and Circumstance.

This superconscient Existence, one, conscious of itself, conscious both of its eternal peace and its omniscient and omnipotent force, is also conscious of our cosmic existence which it holds in itself, inspires secretly and omnipotently governs. It is the Lord of the Isha Upanishad who inhabits all the creations of His Force, all form of movement in the ever mobile principle of cosmos. It is our self and that of which and by which we are constituted in all our being and activities, the Brahman. The mortal life is a dual representation of That with two conflicting elements in it, negative and positive. Its negative elements of death, suffering, incapacity, strife, division, limitation are a dark figure which conceal and serve the development of that which its positive elements cannot yet achieve, — immortality hiding itself from life in the figure of death, delight hiding itself from pleasure in the figure of suffering, infinite force hiding itself from finite effort in the figure of incapacity, fusion of love hiding itself from desire in the figure of strife, unity hiding itself from acquisition in the figure of division, infinity hiding itself from growth in the figure of limitation. The positive elements suggest what the Brahman is, but never are what the Brahman is, although their victory, the victory of the gods, is always the

victory of the Brahman over its own self-negations, always the self-affirmation of His vastness against the denials of the dark and limiting figure of things. Still, it is not this vastness merely, but the absolute infinity which is Brahman itself. And therefore within this dual figure of things we cannot attain to our self, our Highest; we have to transcend in order to attain. Our pursuit of the positive elements of this existence, our worship of the gods of the mind, life, sense is only a preparatory to the real travail of the soul, and we must leave this lower Brahman and know that Higher if we are to fulfil ourselves. We pursue, for instance, our mental growth, we become mental beings full of an accomplished thought-power and thought-acquisition, *dhīrāḥ*, in order that we may by thought of mind go beyond mind itself to the Eternal. For always the life of mind and senses is the jurisdiction of death and limitation; beyond is the immortality.

The wise, therefore, the souls seated and accomplished in luminous thought-power put away from them the dualities of our mind, life and senses and go forward from this world; they go beyond to the unity and the immortality. The word used for going forward is that which expresses the passage of death; it is also that which the Upanishad uses for the forward movement of the Life-force yoked to the car of embodied mind and sense on the paths of life. And in this coincidence we can find a double and most pregnant suggestion.

It is not by abandoning life on earth in order to pursue immortality on other more favourable planes of existence that the great achievement becomes possible. It is here, *ihaiva*, in this mortal life and body that immortality must be won, here in this lower Brahman and by this embodied soul that the Higher must be known and possessed. "If here one-find it not, great is the perdition." This life-force in us is led forward by the attraction of the supreme Life on its path of constant acquisition through types of the Brahman until it reaches a point where it has to go entirely forward, to go across out of the mortal life, the mortal vision of things to some Beyond. So long as death is not entirely conquered, this going beyond is represented in the terms of death and by a passing into other worlds where death is

not present, where a type of immortality is tasted corresponding to that which we have found here in our soul-experience; but the attraction of death and limitation is not overpassed because they still conceal something of immortality and infinity which we have not yet achieved; therefore there is a necessity of return, an insistent utility of farther life in the mortal body which we do not overcome until we have passed beyond all types to the very being of the Infinite, One and Immortal.

The worlds of which the Upanishad speaks are essentially soul-conditions and not geographical divisions of the cosmos. This material universe is itself only existence as we see it when the soul dwells on the plane of material movement and experience in which the spirit involves itself in form, and therefore all the framework of things in which it moves by the life and which it embraces by the consciousness is determined by the principle of infinite division and aggregation proper to Matter, to substance of form. This becomes then its world or vision of things. And to whatever soul-condition it climbs, its vision of things will change from the material vision and correspond to that other condition, and in that other framework it will move in its living and embrace it in its consciousness. These are the worlds of the ancient tradition.

But the soul that has entirely realised immortality passes beyond all worlds and is free from frameworks. It enters into the being of the Lord; like this supreme superconscient Self and Brahman, it is not subdued to life and death. It is no longer subject to the necessity of entering into the cycle of rebirth, of travelling continually between the imprisoning dualities of death and birth, affirmation and negation; for it has transcended name and form. This victory, this supreme immortality it must achieve here as an embodied soul in the mortal framework of things. Afterwards, like the Brahman, it transcends and yet embraces the cosmic existence without being subject to it. Personal freedom, personal fulfilment is then achieved by the liberation of the soul from imprisonment in the form of this changing personality and by its ascent to the One that is the All. If afterwards there is any assumption of the figure of mortality, it is an assumption and

not a subjection, a help brought to the world and not a help to be derived from it, a descent of the ensouled superconscient existence not from any personal necessity, but from the universal need in the cosmic labour for those yet unfree and unfulfilled to be helped and strengthened by the force that has already described the path up to the goal in its experience and achieved under the same conditions the Work and the Sacrifice.

XII
Mind and the Brahman

BEFORE we can proceed to the problem how, being what we are and the Brahman being what it is, we can effect the transition from the status of mind, life and senses proper to man over to the status proper to the supreme Consciousness which is master of mind, life and senses, another and prior question arises. The Upanishad does not state it explicitly, but implies and answers it with the strongest emphasis on the solution and the subtlest variety in its repetition of the apparent paradox that is presented.

The Master-Consciousness of the Brahman is that for which we have to abandon this lesser status of the mere creature subject to the movement of Nature in the cosmos; but after all this Master-Consciousness, however high and great a thing it may be, has a relation to the universe and the cosmic movement; it cannot be the utter Absolute, Brahman superior to all relativities. This Conscious-Being who originates, supports and governs our mind, life, senses is the Lord; but where there is no universe of relativities, there can be no Lord, for there is no movement to transcend and govern. Is not then this Lord, as one might say in a later language, not so much the creator of Maya as himself a creation of Maya? Do not both Lord and cosmos disappear when we go beyond all cosmos? And is it not beyond all cosmos that the only true reality exists? Is it not this only true reality and not the Mind of our mind, the Sense of our sense, the Life of our life, the Word behind our speech, which we have to know and possess? As we must go behind all effects to the Cause, must we not equally go beyond the Cause to that in which neither cause nor effects exist? Is not even the immortality spoken of in the Veda and Upanishads a petty thing to be overpassed and abandoned? and should we not reach towards the utter Ineffable where mortality and immortality cease to have any meaning?

The Upanishad does not put to itself the question in this form and language which only became possible when Nihilistic Buddhism and Vedantic Illusionism had passed over the face of our thought and modified philosophical speech and concepts. But it knows of the ineffable Absolute which is the utter reality and absoluteness of the Lord even as the Lord is the absolute of all that is in the cosmos. Of That it proceeds to speak in the only way in which it can be spoken of by the human mind.

Its answer to the problem is that That is precisely the Unknowable[1] of which no relations can be affirmed[2] and about which therefore our intellect must for ever be silent. The injunction to know the utterly Unknowable would be without any sense or practical meaning. Not that That is a Nihil, a pure Negative, but it cannot either be described by any of the positives of which our mind, speech or perception is capable, nor even can it be indicated by any of them. It is only a little that we know; it is only in the terms of the little that we can put the mental forms of our knowledge. Even when we go beyond to the real form of the Brahman which is not this universe, we can only indicate, we cannot really describe. If then we think we have known it perfectly, we betray our ignorance; we show that we know very little indeed, not even the little that we can put into the forms of our knowledge. For the universe seen as our mind sees it is the little, the divided, the parcelling out of existence and consciousness in which we know and express things by fragments, and we can never really cage in our intellectual and verbal fictions that infinite totality. Yet it is through the principles manifested in the universe that we have to arrive at That, through the life, through the mind and through that highest mental knowledge which grasps at the fundamental Ideas that are like doors concealing behind them the Brahman and yet seeming to reveal Him.

Much less, then, if we can only thus know the Master-Consciousness which is the form of the Brahman, can we pretend to know its utter ineffable reality which is beyond all knowledge.

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[1] *Ajñeyam atarkyam.*

[2] *Avyavahāryam.*

But if this were all, there would be no hope for the soul and a resigned Agnosticism would be the last word of wisdom. The truth is that though thus beyond our mentality and our highest ideative knowledge, the Supreme does give Himself both to this knowledge and to our mentality in the way proper to each and by following that way we can arrive at Him, but only on condition that we do not take our mentalising by the mind and our knowing by the higher thought for the full knowledge and rest in that with a satisfied possession.

The way is to use our mind rightly for such knowledge as is open to its highest, purified capacity. We have to know the form of the Brahman, the Master-Consciousness of the Lord through and yet beyond the universe in which we live. But first we must put aside what is mere form and phenomenon in the universe; for that has nothing to do with the form of the Brahman, the body of the Self, since it is not His form, but only His most external mask. Our first step therefore must be to get behind the forms of Matter, the forms of Life, the forms of Mind and go back to that which is essential, most real, nearest to actual entity. And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that these fundamental entities are really only two, ourselves and the gods.

The gods of the Upanishad have been supposed to be a figure for the senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor and cause. They are, as we see from other Upanishads, positive self-representations of the Brahman leading to good, joy, light, love, immortality as against all that is a dark negation of these things. And it is necessarily in the mind, life, senses, and speech of man that the battle here reaches its height and approaches to its full meaning. The gods seek to lead these to good and light; the Titans, sons of darkness, seek to pierce them with ignorance

and evil.[3] Behind the gods is the Master-Consciousness of which they are the positive cosmic self-representations.

The other entity which represents the Brahman in the cosmos is the self of the living and thinking creature, man. This self also is not an external mask; it is not form of the mind or form of the life or form of the body. It is something that supports these and makes them possible, something that can say positively like the gods, "I am" and not only "I seem". We have then to scrutinise these two entities and see what they are in relation to each other and to the Brahman; or, as the Upanishad puts it, "That of it which is thou, that of it which is in the gods, *this* is what thy mind has to resolve." Well, but what then of the Brahman is myself? and what of the Brahman is in the Gods? The answer is evident. I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation in the cosmos — a real representation since without them the cosmos could not continue — of the Lord. The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.

The Self and the Lord are one Brahman, whom we can realise through our self and realise through that which is essential in the cosmic movement. Just as our self constitutes our mind, body, life, senses, so that Self constitutes all mind, body, life, senses; it is the origin and essentiality of things. Just as the gods govern, supported by our self, the cosmos of our individual being, the action of our mind, senses and life, so the Lord governs as Mind of the mind, Sense of the sense, Life of the life, supporting His active divinity by His silent essential self-being, all cosmos and all form of being. As we have gone behind the forms of the cosmos to that which is essential in their being and movement and found our self and the gods, so we have to go behind our self and the gods and find the one supreme Self and the one supreme Godhead. Then we can say, "I think that I know."

[3] Chhandogya and Bnhadaranyaka Upanishads.

But at once we have to qualify our assertion. I think not that I know perfectly, for that is impossible in the terms of our instruments of knowledge. I do not think for a moment that I know the Unknowable, that that can be put into the forms through which I must arrive at the Self and Lord; but at the same time I am no longer in ignorance, I know the Brahman in the only way in which I can know Him, in His self-revelation to me in terms not beyond the grasp of my psychology, manifest as the Self and the Lord. The mystery of existence is revealed in a way that utterly satisfies my being because it enables me first to comprehend it through these figures as far as it can be comprehended by me and, secondly, to enter into, to live in, to be one in law and being with and even to merge myself in the Brahman.

If we fancy that we have grasped the Brahman by the mind and in that delusion fix down our knowledge of Him to the terms our mentality has found, then our knowledge is no knowledge; it is the little knowledge that turns to falsehood. So too those who try to fix Him into our notion of the fundamental ideas in which we discern Him by the thought that rises above ordinary mental perception, have no real discernment of the Brahman, since they take certain idea-symbols for the Reality. On the other hand if we recognise that our mental perceptions are simply so many clues by which we can rise beyond mental perception and if we use these fundamental idea-symbols and the arrangement of them which our uttermost thought makes in order to go beyond the symbol to that reality, then we have rightly used mind and the higher discernment for their supreme purpose. Mind and the higher discernment are satisfied of the Brahman even in being exceeded by Him.

The mind can only reflect in a sort of supreme understanding and experience the form, the image of the supreme as He shows Himself to our mentality. Through this reflection we find, we know; the purpose of knowledge is accomplished, for we find immortality, we enter into the law, the being, the beatitude of the Brahman-consciousness. By self-realisation of Brahman as our self we find the force, the divine energy which lifts us beyond

the limitation, weakness, darkness, sorrow, all-pervading death of our mortal existence; by the knowledge of the one Brahman in all beings and in all the various movement of the cosmos we attain beyond these things to the infinity, the omnipotent being, the omniscient light, the pure beatitude of that divine existence.

This great achievement must be done here in this mortal world, in this limited body; for if we do it, we arrive at our true existence and are no longer bound down to our phenomenal becoming. But if here we find it not, great is the loss and perdition; for we remain continually immersed in the phenomenal life of the mind and body and do not rise above it into the true supramental existence. Nor, if we miss it here, will death give it to us by our passage to another and less difficult world. Only those who use their awakened self and enlightened powers to distinguish and discover that One and Immortal in all existences, the all-originating self, the all-inhabiting Lord, can make the real passage which transcends life and death, can pass out of this mortal status, can press beyond and rise upward into a world-transcending immortality.

This, then, and no other is the means to be seized on and the goal to be reached. "There is no other path for the great journey." The Self and the Lord are that indeterminable, unknowable, ineffable Parabrahman and when we seek rather that which is indeterminable and unknowable to us, it is still the Self and the Lord always that we find, though by an attempt which is not the straight and possible road intended for the embodied soul seeking here to accomplish its true existence.[4] They are the self-manifested Reality which so places itself before man as the object of his highest aspiration and the fulfilment of all his activities.

[4] Gita.

XIII
The Parable of the Gods

FROM its assertion of the relative knowableness of the unknowable Brahman and the justification of the soul's aspiration towards that which is beyond its present capacity and status the Upanishad turns to the question of the means by which that high-reaching aspiration can put itself into relation with the object of its search. How is the veil to be penetrated and the subject consciousness of man to enter into the master-consciousness of the Lord? What bridge is there over this gulf? Knowledge has already been pointed out as the supreme means open to us, a knowledge which begins by a sort of reflection of the true existence in the awakened mental understanding. But Mind is one of the gods; the Light behind it is indeed the greatest of the gods, Indra. Then, an awakening of all the gods through their greatest to the essence of that which they are, the one Godhead which they represent. By the mentality opening itself to the Mind of our mind, the sense and speech also will open themselves to the Sense of our sense and to the Word behind our speech and the life to the Life of our life. The Upanishad proceeds to develop this consequence of its central suggestion by a striking parable or apologue.

The gods, the powers that affirm the Good, the Light, the Joy and Beauty, the Strength and Mastery have found themselves victorious in their eternal battle with the powers that deny. It is Brahman that has stood behind the gods and conquered for them; the Master of all who guides all has thrown His deciding will into the balance, put down his darkened children and exalted the children of Light. In this victory of the Master of all the gods are conscious of a mighty development of themselves, a splendid efflorescence of their greatness in man, their joy, their light, their glory, their power and pleasure. But their vision is as yet sealed to their own deeper truth; they know of themselves,

they know not the Eternal; they know the godheads, they do not know God. Therefore they see the victory as their own, the greatness as their own. This opulent efflorescence of the gods and uplifting of their greatness and light is the advance of man to his ordinary ideal of a perfectly enlightened mentality, a strong and sane vitality, a well-ordered body and senses, a harmonious, rich, active and happy life, the Hellenic ideal which the modern world holds to be our ultimate potentiality. When such an efflorescence takes place whether in the individual or the kind, the gods in man grow luminous, strong, happy; they feel they have conquered the world and they proceed to divide it among themselves and enjoy it.

But such is not the full intention of Brahman in the universe or in the creature. The greatness of the gods is His own victory and greatness, but it is only given in order that man may grow nearer to the point at which his faculties will be strong enough to go beyond themselves and realise the Transcendent. Therefore Brahman manifests Himself before the exultant gods in their well-ordered world and puts to them by His silence the heart-shaking, the world-shaking question, "If ye are all, then what am I? for see, I am and I am here." Though He manifests, He does not reveal Himself, but is seen and felt by them as a vague and tremendous presence, the Yaksha, the Daemon, the Spirit, the unknown Power, the Terrible beyond good and evil for whom good and evil are instruments towards His final self-expression. Then there is alarm and confusion in the divine assembly; they feel a demand and a menace; on the side of the evil the possibility of monstrous and appalling powers yet unknown and unmastered which may wreck the fair world they have built, upheave and shatter to pieces the brilliant harmony of the intellect, the aesthetic mind, the moral nature, the vital desires, the body and senses which they have with such labour established; on the side of the good the demand of things unknown which are beyond all these and therefore are equally a menace, since the little which is realised cannot stand against the much that is unrealised, cannot shut out the vast, the infinite that presses against the fragile walls we have erected to define and shelter

our limited being and pleasure. Brahman presents itself to them as the Unknown; the gods knew not what was this Daemon.

Therefore Agni first arises at their bidding to discover its nature, limits, identity. The gods of the Upanishad differ in one all-important respect from the gods of the Rig Veda; for the latter are not only powers of the One, but conscious of their source and true identity; they know the Brahman, they dwell in the supreme Godhead, their origin, home and proper plane is the superconscient Truth. It is true they manifest themselves in man in the form of human faculties and assume the appearance of human limitations, manifest themselves in the lower cosmos and assume the mould of its cosmic operations; but this is only their lesser and lower movement and beyond it they are for ever the One, the Transcendent and Wonderful, the Master of Force and Delight and Knowledge and Being. But in the Upanishads the Brahman idea has grown and cast down the gods from this high preeminence so that they appear only in their lesser human and cosmic workings. Much of their other Vedic aspects they keep. Here the three gods Indra, Vayu, Agni represent the cosmic Divine on each of its three planes, Indra on the mental, Vayu on the vital, Agni on the material. In that order, therefore, beginning from the material they approach the Brahman.

Agni is the heat and flame of the conscious force in Matter which has built up the universe; it is he who has made life and mind possible and developed them in the material universe where he is the greatest deity. Especially he is the primary impeller of speech of which Vayu is the medium and Indra the lord. This heat of conscious force in Matter is Agni Jatavedas, the knower of all births: of all things born, of every cosmic phenomenon he knows the law, the process, the limit, the relation. If then it is some mighty Birth of the cosmos that stands before them, some new indeterminate developed in the cosmic struggle and process, who shall know him, determine his limits, strength, potentialities if not Agni Jatavedas?

Full of confidence he rushes towards the object of his search and is met by the challenge "Who art thou? What is the force in thee?" His name is Agni Jatavedas, the Power that is at the basis

of all birth and process in the material universe and embraces and knows their workings and the force in him is this that all that is thus born, he as the flame of Time and Death can devour. All things are his food which he assimilates and turns into material of new birth and formation. But this all-devourer cannot devour with all his force a fragile blade of grass so long as it has behind it the power of the Eternal. Agni is compelled to return, not having discovered. One thing only is settled that this Daemon is no Birth of the material cosmos, no transient thing that is subject to the flame and breath of Time; it is too great for Agni.

Another god rises to the call. It is Vayu Matarishwan, the great Life-Principle, he who moves, breathes, expands infinitely in the mother element. All things in the universe are the movement of this mighty Life; it is he who has brought Agni and placed him secretly in all existence; for him the worlds have been upbuilded that Life may move in them, that it may act, that it may riot and enjoy. If this Daemon be no birth of Matter, but some stupendous Life-force active whether in the depths or on the heights of being, who shall know it, who shall seize it in , his universal expansion if not Vayu Matarishwan?

There is the same confident advance upon the object, the same formidable challenge "Who art thou? What is the force in thee?" This is Vayu Matarishwan and the power in him is this that he, the Life, can take all things in his stride and growth and seize on them for his mastery and enjoyment. But even the veriest frailest trifle he cannot seize and master so long as it is protected against him by the shield of the Omnipotent. Vayu too returns, not having discovered. One thing only is settled that this is no form or force of cosmic Life which operates within the limits of the all-grasping vital impulse; it is too great for Vayu.

Indra next arises, the Puissant, the Opulent. Indra is the power of the Mind; the senses which the Life uses for enjoyment, are operations of Indra which he conducts for knowledge and all things that Agni has upbuilt and supports and destroys in the universe are Indra's field and the subject of his functioning. If then this unknown Existence is something that the senses can grasp or, if it is something that the mind can envisage, Indra

shall know it and make it part of his opulent possessions. But it is nothing that the senses can grasp or the mind envisage, for as soon as Indra approaches it, it vanishes. The mind can only envisage what is limited by Time and Space and this Brahman is that which, as the Rig Veda has said, is neither today nor tomorrow and though it moves and can be approached in the conscious being of all conscious existences, yet when the mind tries to approach it and study it in itself, it vanishes from the view of the mind. The Omnipresent cannot be seized by the senses, the Omniscient cannot be known by the mentality.

But Indra does not turn back from the quest like Agni and Vayu; he pursues his way through the highest ether of the pure mentality and there he approaches the Woman, the many-shining, Uma Haimavati; from her he learns that this Daemon is the Brahman by whom alone the gods of mind and life and body conquer and affirm themselves, and in whom alone they are great. Uma is the supreme Nature from whom the whole cosmic action takes its birth; she is the pure summit and highest power of the One who here shines out in many forms. From this supreme Nature which is also the supreme Consciousness the gods must learn their own truth; they must proceed by reflecting it in themselves instead of limiting themselves to their own lower movement. For she has the knowledge and consciousness of the One, while the lower nature of mind, life and body can only envisage the many. Although therefore Indra, Vayu and Agni are the greatest of the gods, the first coming to know the existence of the Brahman, the others approaching and feeling the touch of it, yet it is only by entering into contact with the supreme consciousness and reflecting its nature and by the elimination of the vital, mental, physical egoism so that their whole function shall be to reflect the One and Supreme that Brahman can be known by the gods in us and possessed. The conscious force that supports our embodied life must become simply and purely a reflector of that supreme Consciousness and Power of which its highest ordinary action is only a twilight figure; the Life must become a passively potent reflection and pure image of that supreme Life which is greater than all our utmost actual and

potential vitality; the Mind must resign itself to be no more than a faithful mirror of the image of the superconscient Existence. By this conscious surrender of mind, life and senses to the Master of our senses, life and mind who alone really governs their action, by this turning of the cosmic existence into a passive reflection of the eternal being and a faithful reproductor of the nature of the Eternal we may hope to know and through knowledge to rise into that which is superconscient to us; we shall enter into the Silence that is master of an eternal, infinite, free and all-blissful activity.

XIV

The Transfiguration of the Self and the Gods

THE MEANS of the knowledge of Brahman are, we have seen, to get back behind the forms of the universe to that which is essential in the cosmos — and that which is essential is twofold, the gods in Nature and the self in the individual, — and then to get behind these to the Beyond which they represent. The practical relation of the gods to Brahman in this process of divine knowledge has been already determined. The cosmic functionings through which the gods act, mind, life, speech, senses, body, must become aware of something beyond them which governs them, by which they are and move, by whose force they evolve, enlarge themselves and arrive at power and joy and capacity; to that they must turn from their ordinary operations; leaving these, leaving the false idea of independent action and self-ordering which is an egoism of mind and life and sense they must become consciously passive to the power, light and joy of something which is beyond themselves. What happens then is that this divine Unnameable reflects Himself openly in the gods. His light takes possession of the thinking mind, His power and joy of the life, His light and rapture of the emotional mind and the senses. Something of the supreme image of Brahman falls upon the world-nature and changes it into divine nature.

All this is not done by a sudden miracle. It comes by flashes, revelations, sudden touches and glimpses; there is as if a leap of the lightning of revelation flaming out from those heavens for a moment and then returning into its secret source; as if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of these touches and visitings from the Beyond fixes the gods in their

upward gaze and expectation, constant repetition fixes them in a constant passivity; not moving out any longer to grasp at the forms of the universe mind, life and senses will more and more be fixed in the memory, in the understanding, in the joy of the touch and vision of that transcendent glory which they have now resolved to make their sole object; to that only they will learn to respond and not to the touches of outward things. The silence which has fallen on them and which is now their foundation and status will become their knowledge of the eternal silence which is Brahman; the response of their functioning to a supernal light, power, joy will become their knowledge of the eternal activity which is Brahman. Other status, other response and activity they will not know. The mind will know nothing but the Brahman, think of nothing but the Brahman, the Life will move to, embrace, enjoy nothing but the Brahman, the eye will see, the ear hear, the other senses sense nothing but the Brahman.

But is then a complete oblivion of the external the goal? Must the mind and senses recede inward and fall into an unending trance and the life be for ever stilled? This is possible, if the soul so wills, but it is not inevitable and indispensable. The Mind is cosmic, one in all the universe; so too are the Life, and the Sense, so too is Matter of the body; and when they exist in and for the Brahman only, they will not only know this but will sense, feel and live in that universal unity. Therefore to whatever thing they turn which to the individual sense and mind and life seems now external to them, there also it is not the mere form of things which they will know, think of, sense, embrace and enjoy, but always and only the Brahman. Moreover, the external will cease to exist for them, because nothing will be external but all things internal to us, even the whole world and all that is in it. For the limit of ego, the wall of individuality will break; the individual Mind will cease to know itself as individual, it will be conscious only of universal Mind one everywhere in which individuals are only knots of the one mentality; so the individual life will lose its sense of separateness and live only in and as the one life in which all individuals are simply whirls of the indivisible flood of pranic

activity; the very body and senses will be no longer conscious of a separated existence, but the real body which the man will feel himself to be physically will be the whole Earth and the whole universe and the whole indivisible form of things wheresoever existent, and the senses also will be converted to this principle of sensation so that even in what we call the external, the eye will see Brahman only in every sight, the ear will hear Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second. Moreover, becoming one with the formless and infinite, it will exceed the universe itself and see all the worlds not as external, not even as commensurate with itself, but as if within it.

And in fact, in the higher realisation it will not be Mind, Life, Sense of which even the mind, life and sense themselves will be originally aware, but rather that which constitutes them. By this process of constant visiting and divine touch and influence the Mind of the mind, that is to say, the superconscient Knowledge will take possession of the mental understanding and begin to turn all its vision and thinking into luminous stuff and vibration of light of the Supermind. So too the sense will be changed by the visitings of the Sense behind the sense and the whole sense-view of the universe itself will be altered so that the vital, mental and supramental will become visible to the senses with the physical only as their last, outermost and smallest result. So too the Life will become a superlife, a conscious movement of the infinite Conscious-Force; it will be impersonal, unlimited by any particular acts and enjoyment, unbound to their results, untroubled by the dualities or the touch of sin and suffering, grandiose, boundless, immortal. The material world itself will become for these gods a figure of the infinite, luminous and blissful Superconscient.

This will be the transfiguration of the gods, but what of the self? For we have seen that there are two fundamental entities,

the gods and the self, and the self in us is greater than the cosmic Powers, its God-ward destination more vital to our perfection and self-fulfilment than any transfiguration of these lesser deities. Therefore not only must the gods find their one Godhead and resolve themselves into it; that is to say, not only must the cosmic principles working in us resolve themselves into the working of the One, the Principle of all principles, so that they shall become only a unified existence and single action of That in spite of all play of differentiation, but also and with a more fundamental necessity the self in us which supports the action of the gods must find and enter into the one Self of all individual existences, the indivisible Spirit to whom all souls are no more than dark or luminous centres of its consciousness.

This the self of man, since it is the essentiality of a mental being, will do through the mind. In the gods the transfiguration is effected by the Superconscient itself visiting their substance and opening their vision with its flashes until it has transformed them; but the mind is capable of another action which is only apparently movement of mind, but really the movement of the self towards its own reality. The mind seems to go to That, to attain to it; it is lifted out of itself into something beyond and, although it falls back, still by the mind the will of knowledge in the mental thought continually and at last continuously remembers that into which it has entered. On this the Self through the mind seizes and repeatedly dwells and so doing it is finally caught up into it and at last able to dwell securely in that transcendence. It transcends the mind, it transcends its own mental individualisation of the being, that which it now knows as itself; it ascends and takes foundation in the Self of all and in the status of self-joyous infinity which is the supreme manifestation of the Self. This is the transcendent immortality, this is the spiritual existence which the Upanishads declare to be the goal of man and by which we pass out of the mortal state into the heaven of the Spirit.

What then happens to the gods and the cosmos and all that the Lord develops in His being? Does it not all disappear? Is not the transfiguration of the gods even a mere secondary state

through which we pass towards that culmination and which drops away from us as soon as we reach it? And with the disappearance of the gods and the cosmos does not the Lord too, the Master-Consciousness, disappear so that nothing is left but the one pure indeterminate Existence self-blissful in an eternal inaction and non-creation? Such was the conclusion of the later Vedanta in its extreme monistic form and such was the sense which it tried to read into all the Upanishads; but it must be recognised that in the language whether of the Isha or the Kena Upanishad there is absolutely nothing, not even a shade or a nuance pointing to it. If we want to find it there, we have to put it in by force; for the actual language used favours instead the conclusion of other Vedantic systems, which considered the goal to be the eternal joy of the soul in a Brahmaloka or world of the Brahman in which it is one with the infinite existence and yet in a sense still a soul able to enjoy differentiation in the oneness.

In the next verse we have the culmination of the teaching of the Upanishad, the result of the great transcendence which it has been setting forth and afterwards the description of the immortality to which the souls of knowledge attain when they pass beyond the mortal status. It declares that Brahman is in its nature “That Delight”, Tadvanam. “Vana” is the Vedic word for delight or delightful, and “Tadvanam” means therefore the transcendent Delight, the all-blissful Ananda of which the Taittiriya Upanishad speaks as the highest Brahman from which all existences are born, by which all existences live and increase and into which all existences arrive in their passing out of death and birth. It is as this transcendent Delight that the Brahman must be worshipped and sought. It is this beatitude therefore which is meant by the immortality of the Upanishads. And what will be the result of knowing and possessing Brahman as the supreme Ananda? It is that towards the knower and possessor of the Brahman is directed the desire of all creatures. In other words, he becomes a centre of the divine Delight shedding it on all the world and attracting all to it as to a fountain of joy and love and self-fulfilment in the universe.

This is the culmination of the teaching of the Upanishad;

there was a demand for the secret teaching that enters into the ultimate truth, for the "Upanishad", and in response this doctrine has been given. It has been uttered, the Upanishad of the Brahman, the hidden ultimate truth of the supreme Existence; its beginning was the search for the Lord, Master of mind, life, speech and senses in whom is the absolute of mind, the absolute of life, the absolute of speech and senses and its close is the finding of Him as the transcendent Beatitude and the elevation of the soul that finds and possesses it into a living centre of that Delight towards which all creatures in the universe shall turn as to a fountain of its ecstasies.

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The Upanishad closes with two verses which seem to review and characterise the whole work in the manner of the ancient writings when they have drawn to their close. This Upanishad or gospel of the inmost Truth of things has for its foundation, it is said, the practice of self-mastery, action and the subdual of the sense-life to the power of the Spirit. In other words, life and works are to be used as a means of arriving out of the state of subjection proper to the soul in the ignorance into a state of mastery which brings it nearer to the absolute self-mastery and all-mastery of the supreme Soul seated in the knowledge. The Vedas, that is to say, the utterances of the inspired seers and the truths they hold, are described as all the limbs of the Upanishad; in other words, all the convergent lines and aspects, all the necessary elements of this great practice, this profound psychological self-training and spiritual aspiration are set forth in these great Scriptures, channels of supreme knowledge and indicators of a supreme discipline. Truth is its home; and this Truth is not merely intellectual verity, — for that is not the sense of the word in the Vedic writings, — but man's ultimate human state of true being, true consciousness, right knowledge, right works, right joy of existence, all indeed that is contrary to the falsehood of egoism and ignorance. It is by these means, by

using works and self-discipline for mastery of oneself and for the generation of spiritual energy, by fathoming in all its parts the knowledge and repeating the high example of the great Vedic seers and by living in the Truth that one becomes capable of the great ascent which the Upanishad opens to us.

The goal of the ascent is the world of the true and vast existence of which the Veda speaks as the Truth that is the final goal and home of man. It is described here as the greater infinite heavenly world, (Swargaloka, Swarloka of the Veda), which is not the lesser Swarga of the Puranas or the lesser Brahmaloka of the Mundaka Upanishad, its world of the sun's rays to which the soul arrives by works of virtue and piety, but falls from them by the exhaustion of their merit; it is the higher Swarga or Brahman- world of the Katha which is beyond the dual symbols of birth and death, the higher Brahman-worlds of the Mundaka which the soul enters by knowledge and renunciation. It is therefore a state not belonging to the Ignorance, but to Knowledge. It is, in fact, the infinite existence and beatitude of the soul in the being of the all-blissful existence; it is too the higher status, the light of the Mind beyond the mind, the joy and eternal mastery of the Life beyond the life, the riches of the Sense beyond the senses. And the soul finds in it not only its own largeness but finds too and possesses the infinity of the One and it has firm foundation in that immortal state because there a supreme Silence and eter nal Peace are the secure foundation of eternal Knowledge and absolute Joy.

XV
A Last Word

WE HAVE now completed our review of this Upanishad; we have considered minutely the bearings of its successive utterances and striven to make as precise as we can to the intelligence the sense of the puissant phrases in which it gives us its leading clues to that which can never be entirely expressed by human speech. We have some idea of what it means by that Brahman, by the Mind of mind, the Life of life, the Sense of sense, the Speech of speech, by the opposition of ourselves and the gods, by the Unknowable who is yet not utterly unknowable to us, by the transcendence of the mortal state and the conquest of immortality.

Fundamentally its teaching reposes on the assertion of three states of existence, the human and mortal, the Brahman-consciousness which is the absolute of our relativities, and the utter Absolute which is unknowable. The first is in a sense a false status of misrepresentation because it is a continual term of apparent opposites and balancings where the truth of things is a secret unity; we have here a bright or positive figure and a dark or negative figure and both are figures, neither the Truth; still in that we now live and through that we have to move to the Beyond. The second is the Lord of all this dual action who is beyond it; He is the truth of Brahman and not in any way a falsehood or misrepresentation, but the truth of it as attained by us in our eternal supramental being; in Him are the absolutes of all that here we experience in partial figures. The Unknowable is beyond our grasp because though it is the same Reality, yet it exceeds even our highest term of eternal being and is beyond Existence and Non-existence; it is therefore to the Brahman, the Lord who has a relation to what we are that we must direct our search if we would attain beyond what temporarily seems to what eternally is.

The attainment of the Brahman is our escape from the mortal status into Immortality, by which we understand not the survival of death, but the finding of our true self of eternal being and bliss beyond the dual symbols of birth and death. By immortality we mean the absolute life of the soul as opposed to the transient and mutable life in the body which it assumes by birth and death and rebirth and superior also to its life as the mere mental being who dwells in the world subjected helplessly to this law of death and birth or seems at least by his ignorance to be subjected to this and to other laws of the lower Nature, To know and possess its true nature, free, absolute, master of itself and its embodiments is the soul's means of transcendence, and to know and possess this is to know and possess the Brahman. It is also to rise out of mortal world into immortal world, out of world of bondage into world of largeness, out of finite world into infinite world. It is to ascend out of earthly joy and sorrow into a transcendent Beatitude.

This must be done by the abandonment of our attachment to the figure of things in the mortal world. We must put from us its death and dualities if we would compass the unity and immortality. Therefore it follows that we must cease to make the goods of this world or even its right, light and beauty our object of pursuit; we must go beyond these to a supreme Good, a transcendent Truth, Light and Beauty in which the opposite figures of what we call evil disappear. But still, being in this world, it is only through something in this world itself that we can transcend it; it is through its figures that we must find the absolute. Therefore, we scrutinise them and perceive that there are first these forms of mind, life, speech and sense, all of them figures and imperfect suggestions, and then behind them the cosmic principles through which the One acts. It is to these cosmic principles that we must proceed and turn them from their ordinary aim and movement in the world to find their own supreme aim and absolute movement in their own one Godhead, the Lord, the Brahman; they must be drawn to leave the workings of ordinary mind and find the superconscient Mind, to leave the workings of ordinary speech and sense and find the supra-mental

Sense and original Word, to leave the apparent workings of mundane Life and find the transcendent Life.

Besides the gods, there is our self, the spirit within who supports all this action of the gods. Our spirit too must turn from its absorption in its figure of itself as it sees it involved in the movement of individual life, mind, body and subject to it and must direct its gaze upward to its own supreme Self who is beyond all this movement and master of it all. Therefore the mind must indeed become passive to the divine Mind, the sense to the divine Sense, the life to the divine Life and by receptivity to constant touches and visitings of the highest be transfigured into a reflection of these transcendences; but also the individual self must through the mind's aspiration upwards, through upliftings of itself beyond, through constant memory of the supreme Reality in which during these divine moments it has lived, ascend finally into that Bliss and Power and Light.

But this will not necessarily mean the immersion into an all-oblivious Being eternally absorbed in His own inactive self-existence. For the mind, sense, life going beyond their individual formations find that they are only one centre of the sole Mind, Life, Form of things and therefore they find Brahman in that also and not only in an individual transcendence; they bring down the vision of the superconscient into that also and not only into their own individual workings. The mind of the individual escapes from its limits and becomes the one universal mind, his life the one universal life, his bodily sense the sense of the whole universe and even more as his own indivisible Brahman-body. He perceives the universe in himself and he perceives also his self in all existences and knows it to be the one, the omnipresent, the single-multiple all-inhabiting Lord and Reality. Without this realisation he has not fulfilled the conditions of immortality. Therefore it is said that what the sages seek is to distinguish and see the Brahman in all existences; by that discovery, realisation and possession of Him everywhere and in all they attain to their immortal existence.

Still although the victory of the gods, that is to say, the progressive perfection of the mind, life, body in the positive

terms of good, right, joy, knowledge, power is recognised as a victory of the Brahman and the necessity of using life and human works in the world as a means of preparation and self-mastery is admitted, yet a final passing away into the infinite heavenly world or status of the Brahman-consciousness is held out as the goal. And this would seem to imply a rejection of the life of the cosmos. Well then may we ask, we the modern humanity more and more conscious of the inner warning of that which created us, be it Nature or God, that there is a work for the race, a divine purpose in its creation which exceeds the salvation of the individual soul, because the universal is as real or even more real than the individual, we who feel more and more, in the language of the Koran, that the Lord did not create heaven and earth in a jest, that Brahman did not begin dreaming this world-dream in a moment of aberration and delirium, — well may we ask whether this gospel of individual salvation is all the message even of this purer, earlier, more catholic Vedanta. If so, then Vedanta at its best is a gospel for the saint, the ascetic, the monk, the solitary, but it has not a message which the widening consciousness of the world can joyfully accept as the word for which it was waiting. For there is evidently something vital that has escaped it, a profound word of the riddle of existence from which it has turned its eyes or which it was unable or thought it not worth while to solve.

Now certainly there is an emphasis in the Upanishads increasing steadily as time goes on into an over-emphasis, on the salvation of the individual, on his rejection of the lower cosmic life. This note increases in them as they become later in date, it swells afterwards into the rejection of all cosmic life whatever and that becomes finally in later Hinduism almost the one dominant and all-challenging cry. It does not exist in the earlier Vedic revelation where individual salvation is regarded as a means towards a great cosmic victory, the eventual conquest of heaven and earth by the superconscient Truth and Bliss and those who have achieved the victory in the past are the conscious helpers of their yet battling posterity. If this earlier note is missing in the Upanishads, then, — for great as are these Scriptures, luminous,

profound, sublime in their unsurpassed truth, beauty and power, yet it is only the ignorant soul that will make itself the slave of a book, — then in using them as an aid to knowledge we must insistently call back that earlier missing note, we must seek elsewhere a solution for the word of the riddle that has been ignored. The Upanishad alone of extant scriptures gives us without veil or stinting, with plenitude and a noble catholicity the truth of the Brahman; its aid to humanity is therefore indispensable. Only, where anything essential is missing, we must go beyond the Upanishads to seek it, — as for instance when we add to its emphasis on divine knowledge the indispensable ardent emphasis of the later teachings upon divine love and the high emphasis of the Veda upon divine works.

The Vedic gospel of a supreme victory in heaven and on earth for the divine in man, the Christian gospel of a kingdom of God and divine city upon earth, the Puranic idea of progressing Avataras ending in the kingdom of the perfect and the restoration of the golden Age, not only contain behind their forms a profound truth, but they are necessary to the religious sense in mankind. Without it the teaching of the vanity of human life and of a passionate fleeing and renunciation can only be powerful in passing epochs or else on the few strong souls in each age that are really capable of these things. The rest of humanity will either reject the creed which makes that its foundation or ignore it in practice while professing it in precept or else must sink under the weight of its own impotence and the sense of the illusion of life or of the curse of God upon the world as mediaeval Christendom sank into ignorance and obscurantism or later India into stagnant torpor and the pettiness of a life of aimless egoism. The promise for the individual is well but the promise for the race is also needed. Our father Heaven must remain bright with the hope of deliverance, but also our mother Earth must not feel herself for ever accursed.

It was necessary at one time to insist even exclusively on the idea of individual salvation so that the sense of a Beyond might be driven into man's mentality, as it was necessary at one time to insist on a heaven of joys for the virtuous and pious so that

man might be drawn by that shining bait towards the practice of religion and the suppression of his unbridled animality. But as the lures of earth have to be conquered, so also have the lures of heaven. The lure of a pleasant Paradise of the rewards of virtue has been rejected by man; the Upanishads belittled it ages ago in India and it is now no longer dominant in the mind of the people; the similar lure in popular Christianity and popular Islam has no meaning for the conscience of modern humanity. The lure of a release from birth and death and withdrawal from the cosmic labour must also be rejected, as it was rejected by Mahayanist Buddhism which held compassion and helpfulness to be greater than Nirvana. As the virtues we practise must be done without demand of earthly or heavenly reward, so the salvation we seek must be purely internal and impersonal; it must be the release from egoism, the union with the Divine, the realisation of our universality as well as our transcendence, and no salvation should be valued which takes us away from the love of God in his manifestation and the help we can give to the world. If need be, it must be taught for a time, "Better this hell with our other suffering selves than a solitary salvation."

Fortunately, there is no need to go to such lengths and deny one side of the truth in order to establish another. The Upanishad itself suggests the door of escape from any overemphasis in its own statement of the truth. For the man who knows and possesses the supreme Brahman as the transcendent Beatitude becomes a centre of that delight to which all his fellows shall come, a well from which they can draw the divine waters. Here is the clue that we need. The connection with the universe is preserved for the one reason which supremely justifies that connection; it must subsist not from the desire of personal earthly joy, as with those who are still bound, but for help to all creatures. Two then are the objects of the high-reaching soul, to attain the Supreme and to be for ever for the good of all the world, — even as Brahman Himself; whether here or elsewhere, does not essentially matter. Still where the struggle is thickest, there should be the hero of the spirit, that is surely the highest choice of

the son of Immortality; the earth calls most, because it has most need of him, to the soul that has become one with the universe.

And the nature of the highest good that can be done is also indicated, — though other lower forms of help are not therefore excluded. To assist in the lesser victories of the gods which must prepare the supreme victory of the Brahman may well be and must be in some way or other a part of our task; but the greatest helpfulness of all is this, to be a human centre of the Light, the Glory, the Bliss, the Strength, the Knowledge of the Divine Existence, one through whom it shall communicate itself lavishly to other men and attract by its magnet of delight their souls to that which is the Highest.

Katha Upanishad

The Katha Upanishad of the Black Yajurveda

THE FIRST CYCLE; FIRST CHAPTER

1

uśan ha vai vājaśravasaḥ sarvavedasaṁ dadau
tasya ha naciketā nāma putra āsa

Vajasravasa, desiring, gave all he had. Now Vajasravasa had a son named Nachiketas.

2

taṁ ha kumāraṁ santaṁ dakṣiṇāsu nīyamānāsu śraddhā viveśa so'manyata

As the gifts were led past, faith took possession of him who was yet a boy unwed and he pondered:

3

pītodakā jagdhatṛṇā dugdhadohā nirindriyāḥ
anandā nāma te lokāstān sa gacchati tā dadat

"Cattle that have drunk their water, eaten their grass, yielded their milk, worn out their organs, of undelight are the worlds which he reaches who gives such as these."

4

sa hovāca pitaraṁ tata kasmai māṁ dāsyasīti
dvitīyaṁ tṛtīyaṁ taṁ hovāca mṛtyave tvā dadāmīti

He said to his father, "Me, O my father, to whom wilt thou give?" A second time and a third he said it, and he replied, "To Death I give thee."

5

bahūnāmemi prathamo bahūnāmemi madhyamaḥ
kiṁ svidyamasya kartavyaṁ yanmayādya kariṣyati

"Among many I walk the first, among many I walk the midmost; something Death means to do which today by me he will accomplish."

6

anupaśya yathā pūrve pratipaśya tathāpare
sasyamiva martyaḥ pacyate sasyamivājāyate punaḥ

"Look back and see, even as were the men of old, — look round! — even so are they that have come after. Mortal man withers like the fruits of the field and like the fruits of the field he is born again."

7

vaiśvānaraḥ praviśatyatithirbrāhmaṇo gṛhān
tasyaitāṁ śāntiṁ kurvanti hara vaivasvatodakam

His attendants say to Yama:

"Fire is the Brahmin who enters as a guest the houses of men; him thus they appease. Bring, O son of Vivasvan,[1] the water of the guest-rite.

8

āśāpratīkṣe saṁgataṁ sūnṛtāṁ ceṣṭāpūrte putrapaśūṁśca sarvān
etad vṛṅkte puruṣasyālpamedhaso yasyānaśnan vasati brāhmaṇo gṛhe

"That man of little understanding in whose house a Brahmin dwells fasting, all his hope and his expectation and all he has gained and the good and truth that he has spoken and the wells he has dug and the sacrifices he has offered and all his sons and his cattle are torn from him by that guest unhonoured."

9

tisro rātrīryadavātsīrgṛhe me'naśnan brahmannatithirnamasyaḥ
namaste'stu brahman svasti me'stu tasmātprati trīnvarānvṛṇīṣva

"Because for three nights thou hast dwelt in my house, O Brahmin, a guest worthy of reverence, — salutation to thee, O Brahmin, on me let there be the weal, — therefore three boons do thou choose; for each night a boon."

[1] Yama, lord of death, is also the master of the Law in the world, and he is therefore the child of the Sun, luminous Master of Truth from which the Law is born.

10

śāntasaṁkalpaḥ sumanā yathā syād vītamanyurgautamo mābhi mṛtyo
tvatprasṛṣṭaṁ mābhivadetpratīta etat trayāṇāṁ prathamaṁ varaṁ vṛṇe

"Tranquillised in his thought and serene of mind be the Gautama, my father, let his passion over me pass away from him; assured in heart let him greet me from thy grasp delivered; this boon I choose, the first of three."

11

yathā purastād bhavitā pratīta auddālakirāruṇirmatprasṛṣṭaḥ
sukhaṁ rātrīḥ śayitā vītamanyustvāṁ dadṛśivānmṛtyumukhātpramuktam

"Even as before assured in heart and by me released shall he be, Auddalaki Aruni, thy father; sweetly shall he sleep through the nights and his passion shall pass away from him, having seen thee from death's jaws delivered."

12

svarge loke na bhayaṁ kiṁcanāsti na tatra tvaṁ na jarayā bibheti
ubhe tīrtvāśanāyāpipāse śokātigo modate svargaloke

"In heaven fear is not at all, in heaven, O Death, thou art not, nor old age and its terrors; crossing over hunger and thirst as over two rivers, leaving sorrow behind the soul in heaven rejoices.

13

sa tvamagniṁ svargyamadhyeṣi mṛtyo prabrūhi tvaṁ śraddadhānāya mahyam
svargalokā amṛtatvaṁ bhajanta etad dvitīyena vṛṇe vareṇa

"Therefore that heavenly Flame[2] which thou, O Death, studiest, expound unto me, for I believe. They who win their world of heaven, have immortality for their portion. This for the second boon I have chosen."

14

pra te bravīmi tadu me nibodha svargyamagniṁ naciketaḥ prajānan
anantalokāptimatho pratiṣṭhāṁ viddhi tvametaṁ nihitaṁ guhāyām

---

[2] The celestial force concealed subconsciently in man's mortality by the kindling of which and its right ordering man transcends his earthly nature; not the physical flame of the external sacrifice to which these profound phrases are inapplicable.

"Hearken to me and understand, O Nachiketas; I declare to thee that heavenly Flame, for I know it. Know this to be the possession of infinite existence and the foundation and the thing hidden in the secret cave of our being."

15

lokādimagniṁ tamuvāca tasmai yā iṣṭakā yāvatīrvā yathā vā
sa cāpi tatpratyavadad yathoktamathāsya mṛtyuḥ punarevāha tuṣṭaḥ

Of the Flame that is the world's beginning[3] he told him and what are the bricks to him and how many and the way of their setting; and Nachiketas too repeated it even as it was told; then Death was pleased and said to him yet farther;

16

tamabravītprīyamāṇo mahātmā varaṁ tavehādya dadāmi bhūyaḥ
tavaiva nāmnā bhavitāyamagniḥ sṛṅkāṁ cemāmanekarūpāṁ gṛhāṇa

Yea; the Great Soul was gratified and said to him, "Yet a farther boon today I give thee; for even by thy name shall this Fire be called; this necklace also take unto thee, a necklace[4] of many figures.

17

triṇāciketastribhiretya saṅdhiṁ trikarmakṛt tarati janmamṛtyū
brahmajajñaṁ devamīḍyaṁ viditvā nicāyyemāṁ śāntimatyantameti

"Whoso lights the three fires[5] of Nachiketas and comes to union with the Three[6] and does the triple works,[7] beyond birth and death he crosses; for he finds the God of our

[3] The Divine Force concealed in the subconscient is that which has originated and built up the worlds. At the other end in the superconscient it reveals itself as the Divine Being, Lord and Knower who has manifested Himself out of the Brahman.

[4] The necklace of many figures is Prakriti, creative Nature which comes under the control of the soul that has attained to the divine existence.

[5] Probably, the divine force utilised to raise to divinity the triple being of man.

[6] Possibly, the three Purushas, soul-states or Personalities of the divine Being, indicated by the three letters AUM. The highest Brahman is beyond the three letters of the mystic syllable.

[7] The sacrifice of the lower existence to the divine, consummated on the three planes of man's physical, vital and mental consciousness.

adoration, the Knower[8] who is born from the Brahman, whom having beheld he attains to surpassing peace.

18

triṇāciketastrayametad viditvā ya evaṁ vidvāṁścinute nāciketam
sa mṛtyupāśānpurataḥ praṇodya śokātigo modate svargaloke

"When a man has the three flames of Nachiketas and knows this that is Triple, when so knowing he beholds the Flame of Nachiketas, then he thrusts from in front of him the meshes of the snare of death; leaving sorrow behind him he in heaven rejoices.

19

eṣa te'gnirnaciketaḥ svargyo yamavṛṇīthā dvitīyena vareṇa
etamagniṁ tavaiva pravakṣyanti janāsastṛtīyaṁ varaṁ naciketo vṛṇīṣva

"This is the heavenly Flame, O Nachiketas, which thou hast chosen for the second boon; of this Flame the peoples shall speak that it is thine indeed. A third boon choose, O Nachiketas."

20

yeyaṁ prete vicikitsā manuṣye'stītyeke nāyamastīti caike
etad vidyāmanuśiṣṭastvayāhaṁ varāṇāmeṣa varastṛtīyaḥ

"This debate that there is over the man who has passed and some say 'This he is not' and some that he is, that, taught by thee, I would know; this is the third boon of the boons of my choosing."

21

devairatrāpi vicikitsitaṁ purā na hi sujñeyamaṇureṣa dharmaḥ
anyaṁ varaṁ naciketo vṛṇīṣva mā moparotsīrati mā sṛjainam

"Even by the gods was this debated of old; for it is not easy of knowledge, since very subtle is the law of it. Another boon choose, O Nachiketas; importune me not, nor urge me; this, this abandon."

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[8] The Purusha or Divine Being, Knower of the Field, who dwells within all and for whose pleasure Prakriti fulfils the cosmic play.

22

devairatrāpi vicikitsitaṁ kila tvaṁ ca mṛtyo yanna sujñeyamāttha
vaktā cāsya tvādṛganyo na labhyo nānyo varastulya etasya kaścit

"Even by the gods was this debated, it is sure, and thou thyself hast said that it is not easy of knowledge; never shall I find another like thee[9] to tell of it, nor is there any other boon that is its equal."

23

śatāyuṣaḥ putrapautrānvṛṇīṣva bahūnpaśūn hastihiraṇyamaśvān
bhūmermahadāyatanaṁ vṛṇīṣva svayaṁ ca jīva śarado yāvadicchasi

"Choose sons and grandsons who shall live each a hundred years, choose much cattle and elephants and gold and horses; choose a mighty reach of earth and thyself live for as many years as thou listest.

24

etattulyaṁ yadi manyase varaṁ vṛṇīṣva vittaṁ cirajīvikāṁ ca
mahābhūmau naciketastvamedhi kāmānāṁ tvā kāmabhājaṁ karomi

"This boon if thou deemest equal to that of thy asking, choose wealth and long living; possess thou, O Nachiketas, a mighty country; I give thee thy desire of all desirable things for thy portion.

25

ye ye kāmā durlabhā martyaloke sarvānkāmāṁśchandataḥ prārthayasva
imā rāmāḥ sarathāḥ satūryā na hīdṛśā lambhanīyā manuṣyaiḥ
ābhirmatprattābhiḥ paricārayasva naciketo maraṇaṁ mānuprākṣīḥ

"Yea, all desires that are hard to win in the world of mortals, all demand at thy pleasure; lo, these delectable women with their chariots and their bugles, whose like are not to be won by men, these I will give thee; live with them for thy handmaidens. But of death question not, O Nachiketas."

26

śvobhāvā martyasya yadantakaitat sarvendriyāṇāṁ jarayanti tejaḥ

9 Yama is the knower and keeper of the cosmic Law through which the soul has to rise by death and life to the freedom of Immortality.

api sarvaṁ jīvitamalpameva tavaiva vāhāstava nṛtyagīte

"Until the morrow mortal man has these things, O Ender, and they wear away all this keenness and glory of his senses; nay, all life is even for a little. Thine are these chariots and thine the dancing of these women and their singing.

27

na vittena tarpaṇīyo manuṣyo lapsyāmahe vittamadrākṣma cettvā jīviṣyāmo yāvadīśiṣyasi tvaṁ varastu me varaṇīyaḥ sa eva

"Man is not to be satisfied by riches, and riches we shall have if we have beheld thee and shall live as long as thou shalt be lord of us.[10] This boon and no other is for my choosing.

28

ajīryatāmamṛtānāmupetya jīryanmartyaḥ kvadhaḥsthaḥ prajānan abhidhyāyan varṇaratipramodānatidīrghe jīvite ko rameta

"Who that is a mortal man and grows old and dwells down upon the unhappy earth, when he has come into the presence of the ageless Immortals and knows, yea, who when he looks very close at beauty and enjoyment and pleasure, can take delight in overlong living?

29

yasminnidaṁ vicikitsanti mṛtyo yatsāṁparāye mahati brūhi nastat yo'yaṁ varo gūḍhamanupraviṣṭo nānyaṁ tasmānnaciketā vṛṇīte

"This of which they thus debate, O Death, declare to me, even that which is in the great passage; than this boon which enters in into the secret that is hidden from us, no other chooses Nachiketas.

[10] Life being a figure of death and Death of life, the only true existence is the infinite, divine and immortal.

THE FIRST CYCLE; SECOND CHAPTER

1

anyacchreyo'nyadutaiva preyaste ubhe nānārthe puruṣaṁ sinītaḥ
tayoḥ śreya ādadānasya sādhu bhavati hīyate'rthādya u preyo vṛṇīte

Yama speaks:

One thing is the good and quite another thing is the pleasant, and both seize upon a man with different meanings. Of these whoso takes the good, it is well with him; he falls from the aim of life who chooses the pleasant.

2

śreyaśca preyaśca manuṣyametastau saṁparītya vivinakti dhīraḥ
śreyo hi dhīro'bhi preyaso vṛṇīte preyo mando yogakṣemād vṛṇīte

The good and the pleasant come to a man and the thoughtful mind turns all around them and distinguishes. The wise chooses out the good from the pleasant, but the dull soul chooses the pleasant rather than the getting of his good and its having.

3

sa tvaṁ priyānpriyarūpāṁśca kāmānabhidhyāyan naciketo'tyasrākṣīḥ
naitāṁ sṛṅkāṁ vittamayīmavāpto yasyāṁ majjanti bahavo manuṣyāḥ

And thou, O Nachiketas, hast looked close at the objects of desire, at pleasant things and beautiful, and thou hast cast them from thee; thou hast not entered into the net of riches in which many men sink to perdition.

4

dūramete viparīte viṣūcī avidyā yā ca vidyeti jñātā
vidyābhīpsinaṁ naciketasaṁ manye na tvā kāmā bahavo'lolupanta

For far apart are these, opposite, divergent, the one that is known as the Ignorance and the other the Knowledge. But Nachiketas I deem truly desirous of the knowledge whom so many desirable things could not make to lust after them.

5

avidyāyāmantare vartamānāḥ svayaṁ dhīrāḥ paṇḍitaṁmanyamānāḥ
dandramyamāṇāḥ pariyanti mūḍhā andhenaiva nīyamānā yathāndhāḥ

They who dwell in the ignorance, within it, wise in their own wit and deeming themselves very learned, men bewildered are they who wander about round and round circling like blind men led by the blind.

6

na sāṁparāyaḥ pratibhāti bālaṁ pramādyantaṁ vittamohena mūḍham
ayaṁ loko nāsti para iti mānī punaḥ punarvaśamāpadyate me

The childish wit bewildered and drunken with the illusion of riches cannot open its eyes to see the passage to heaven; for he that thinks this world is and there is no other, comes again and again into Death's thraldom.

7

śravaṇāyāpi bahubhiryo na labhyaḥ śṛṇvanto'pi bahavo yaṁ na vidyuḥ
āścaryo vaktā kuśalo'sya labdhā'ścaryo jñātā kuśalānuśiṣṭaḥ

He that is not easy even to be heard of by many, and even of those that have heard they are many who have not known Him, — a miracle is the man that can speak of Him wisely or is skilful to win Him, and when one is found, a miracle is the listener who can know God even when taught of Him by the knower.

8

na nareṇāvareṇa prokta eṣa suvijñeyo bahudhā cintyamānaḥ
ananyaprokte gatiratra nāstyaṇīyān hyatarkyamaṇupramāṇāt

An inferior man cannot tell you of Him; for thus told thou canst not truly know Him, since He is thought of in many aspects. Yet unless told of Him by another thou canst not find thy way there to Him; for He is subtler than subtlety and that which logic cannot reach.

9

naiṣā tarkeṇa matirāpaneyā proktānyenaiva sujñānāya preṣṭha
yāṁ tvamāpaḥ satyadhṛtirbatāsi tvādṛṅ no bhūyānnaciketaḥ praṣṭā

This wisdom is not to be had by reasoning, O beloved Nachiketas; only when told thee by another it brings real knowledge, — the wisdom which thou hast gotten. Truly thou art steadfast in the Truth! Even such a questioner as thou art may I meet with always.

10

jānāmyahaṁ śevadhirityanityaṁ na hyadhruvaiḥ prāpyate hi dhruvaṁ tat
tato mayā nāciketaścito'gniranityairdravyaiḥ prāptavānasmi nityam

Nachiketas speaks:

I know of treasure that it is not for ever; for not by things unstable shall one attain That which is stable; therefore I heaped the fire of Nachiketas, and by the sacrifice of transitory things I won the Eternal.

11

kāmasyāptiṁ jagataḥ pratiṣṭhāṁ kratorānantyamabhayasya pāram
stomaṁ mahadurugāyaṁ pratiṣṭhāṁ dṛṣṭvā dhṛtyā dhīro naciketo'tyasrākṣīḥ

Yama speaks:

When thou hast seen in thy grasp, O Nachiketas, the possession of desire and firm foundation of this world and an infinity of power and the other shore of security and praise and scope and wide moving and firm foundation,[11] wise and strong in steadfastness thou didst cast these things from thee.

12

taṁ durdarśaṁ gūḍhamanupraviṣṭaṁ guhāhitaṁ gahvareṣṭhaṁ purāṇam
adhyātmayogādhigamena devaṁ matvā dhīro harṣaśokau jahāti

Realising God by attainment to Him through spiritual Yoga, even the Ancient of Days who hath entered deep into that which is hidden and is hard to see, for he is established in our secret being and lodged in the cavern heart of things, the wise and steadfast man casts far from him joy and sorrow.

[11] Or, "and great fame chanted through widest regions".

13

etacchrutvā saṁparigṛhya martyaḥ pravṛhya dharmyamaṇumeta-māpya
sa modate modanīyaṁ hi labdhvā vivṛtaṁ sadma naciketasaṁ manye

When mortal man has heard, when he has grasped, when he has forcefully separated the Righteous One from his body and won that subtle Being, then he has delight, for he has got that which one can indeed delight in. Verily I deem of Nachiketas as a house wide open.

14

anyatra dharmādanyatrādharmādanyatrāsmāt kṛtākṛtāt
anyatra bhūtācca bhavyācca yattatpaśyasi tadvada

Nachiketas speaks:
Tell me of That which thou seest otherwhere than in virtue and otherwhere than in unrighteousness, otherwhere than in the created and the uncreated, otherwhere than in that which has been and that which shall be.

15

sarve vedā yatpadamāmananti tapāṁsi sarvāṇi ca yadvadanti
yadicchanto brahmacaryaṁ caranti tatte padaṁ saṁgraheṇa bravīmyomityetat

Yama speaks:
The seat and goal that all the Vedas glorify and which all austerities declare, for the desire of which men practise holy living, of That will I tell thee in brief compass. OM is that goal, O Nachiketas.

16

etaddhyevākṣaraṁ brahma etaddhyevākṣaraṁ param
etaddhyevākṣaraṁ jñātvā yo yadicchati tasya tat

For this Syllable is Brahman, this Syllable is the Most High: this Syllable if one know, whatsoever one shall desire, it is his.

17

etadālambanaṁ śreṣṭhametadālambanaṁ param
etadālambanaṁ jñātvā brahmaloke mahīyate

This support is the best, this support is the highest, knowing

this support one grows great in the world of the Brahman.

18

na jāyate mriyate vā vipaścinnāyaṁ kutaścinna babhūva kaścit
ajo nityaḥ śāśvato'yaṁ purāṇo na hanyate hanyamāne śarīre

That Wise One is not born, neither does he die; he came not from anywhere, neither is he anyone; he is unborn, he is everlasting, he is ancient and sempiternal, he is not slain in the slaying of the body.

19

hantā cenmanyate hantuṁ hataścenmanyate hatam
ubhau tau na vijānīto nāyaṁ hanti na hanyate

If the slayer think that he slays, if the slain think that he is slain, both of these have not the knowledge. This slays not, neither is He slain.

20

aṇoraṇīyānmahato mahīyānātmāsya jantornihito guhāyām
tamakratuḥ paśyati vītaśoko dhātuprasādānmahimānamātmanaḥ

Finer than the fine, huger than the huge the Self hides in the secret heart of the creature: when a man strips himself of will and is weaned from sorrow, then he beholds Him, purified from the mental elements he sees the greatness of the Self-being.

21

āsīno dūraṁ vrajati śayāno yāti sarvataḥ
kastaṁ madāmadaṁ devaṁ madanyo jñātumarhati

Seated He journeys far off, lying down He goes everywhere. Who other than I is fit to know God, even Him who is rapture and the transcendence of rapture?

22

aśarīraṁ śarīreṣvanavastheṣvavasthitam
mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati

Realising the Bodiless in bodies, the Established in things unsettled, the Great and Omnipresent Self, the wise and steadfast soul grieves no longer.

23

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṁ svām

The Self is not to be won by eloquent teaching, nor by brain power, nor by much learning: but only he whom this being chooses can win Him, for to him this Self bares His body.

24

nāvirato duścaritānnāśānto nāsamāhitaḥ
nāśāntamānaso vāpi prajñānenainamāpnuyāt

None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquillised, can by wisdom attain to Him.

25

yasya brahma ca kṣatraṁ ca ubhe bhavata odanaḥ
mṛtyuryasyopasecanaṁ ka itthā veda yatra saḥ

He to whom the sages are as meat and heroes as food for His eating and Death is an ingredient of His banquet, how thus shall one know of Him where He abideth?

THE FIRST CYCLE; THIRD CHAPTER

1

ṛtaṁ pibantau sukṛtasya loke guhāṁ praviṣṭau parame parārdhe
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ

Yama speaks:

There are two that drink deep of the Truth in the world of work well accomplished: they are lodged in the secret plane of being and in the highest kingdom of the most High is their dwelling: as of light and shade the knowers of the Brahman speak of them and those of the five fires and those who have the three fires of Nachiketas.

2

yaḥ seturījānānāmakṣaraṁ brahma yatparam
abhayaṁ titīrṣatāṁ pāraṁ nāciketaṁ śakemahi

May we have strength to kindle Agni Nachiketas, for he is the bridge of those who do sacrifice and he is Brahman supreme and imperishable, and the far shore of security to those who would cross this ocean.

3

ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva tu
buddhiṁ tu sārathiṁ viddhi manaḥ pragrahameva ca

Know the body for a chariot and the soul for the master of the chariot: know Reason for the charioteer and the mind for the reins only.

4

indriyāṇi hayānāhurviṣayāṁsteṣu gocarān
ātmendriyamanoyuktaṁ bhoktetyāhurmanīṣiṇaḥ

The senses they speak of as the steeds and the objects of sense as the paths in which they move; and One yoked with Self and the mind and the senses is the enjoyer, say the thinkers.

5

yastvavijñānavān bhavatyayuktena manasā sadā
tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ

Now he that is without knowledge with his mind ever unapplied, his senses are to him as wild horses and will not obey the driver of the chariot.

6

yastu vijñānavān bhavati yuktena manasā sadā
tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ

6. But he that has knowledge with his mind ever applied, his senses are to him as noble steeds and they obey the driver.

7

yastvavijñānavān bhavatyamanaskaḥ sadā'śuciḥ
na sa tatpadamāpnoti saṁsāraṁ cādhigacchati

Yea, he that is without knowledge and is unmindful and is ever unclean, reaches not that goal, but wanders in the cycle of phenomena.

8

yastu vijñānavān bhavati samanaskaḥ sadā śuciḥ
sa tu tatpadamāpnoti yasmād bhūyo na jāyate

But he that has knowledge and is mindful and pure always, reaches that goal whence he is not born again.

9

vijñānasārathiryastu manaḥpragrahavān naraḥ
so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṁ padam

That man who uses the mind for reins and the knowledge for the driver, reaches the end of his road, the highest seat of Vishnu.

10

indriyebhyaḥ parā hyarthā arthebhyaśca paraṁ manaḥ
manasastu parā buddhirbuddherātmā mahānparaḥ

Than the senses the objects of sense are higher; and higher than the objects of sense is the Mind; and higher than the Mind is the faculty of knowledge; and than that is the Great Self higher.

11

mahataḥ paramavyaktamavyaktāt puruṣaḥ paraḥ
puruṣānna paraṁ kiṅcitsā kāṣṭhā sā parā gatiḥ

And higher than the Great Self is the Unmanifest and higher than the Unmanifest is the Purusha: than the Purusha there is none higher: He is the culmination, He is the highest goal of the journey.

12

eṣa sarveṣu bhūteṣu gūḍho'tmā na prakāśate
dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ

The secret Self in all existences does not manifest Himself to the vision: yet is He seen by the seers of the subtle by a subtle and perfect understanding.

13

yacched vāñmanasī prājñastadyacchejjñāna ātmani
jñānamātmani mahati niyacchet tadyacchecchānta ātmani

Let the wise man restrain speech in his mind and mind in his self of knowledge, and knowledge in the Great Self, and that again let him restrain in the Self that is at peace.

14

uttiṣṭhata jāgrata prāpya varānnibodhata
kṣurasya dhārā niśitā duratyayā durgaṁ pathastat kavayo vadanti

Arise, awake, find out the great ones and learn of them; for sharp as a razor's edge, hard to traverse, difficult of going is that path, say the sages.

15

aśabdamasparśamarūpamavyayaṁ tathārasaṁ nityamagandhavacca yat
anādyanantaṁ mahataḥ paraṁ dhruvaṁ nicāyya tanmṛtyumukhāt pramucyate

That in which sound is not, nor touch, nor shape, nor diminution, nor taste, nor smell, that which is eternal, and It is without end or beginning, higher than the Great Self and stable, — that having seen, from the mouth of death there is deliverance.

16

nāciketamupākhyānaṁ mṛtyuproktaṁ sanātanam
uktvā śrutvā ca medhāvī brahmaloke mahīyate

The man of intelligence having spoken or heard the eternal story of Nachiketas wherein Death was the speaker, grows great in the world of the Brahman.

17

ya imaṁ paramaṁ guhyaṁ śrāvayed brahmasaṁsadi
prayataḥ śrāddhakāle vā tadānantyāya kalpate
tadānantyāya kalpata iti

He who being pure recites this supreme secret at the time of the Shraddha in the assembly of the Brahmins, that turns for him to infinite existence.

THE SECOND CYCLE; FIRST CHAPTER

1

parāñci khāni vyatṛṇat svayambhūstasmātparāñ paśyati nāntarātman
kaściddhīraḥ pratyagātmānamaikṣadāvṛttacakṣuramṛtatvamicchan

Yama said:

The Self-born hath set the doors of the body to face outward, therefore the soul of a man gazeth outward and not at the Self within; hardly a wise man here and there desiring immortality turneth his eyes inward and seeth the Self within him.

2

parācaḥ kāmānanuyanti bālāste mṛtyoryanti vitatasya pāśam
atha dhīrā amṛtatvaṁ viditvā dhruvamadhruveṣviha na prārthayante

The rest childishly follow after desire and pleasure and walk into the snare of Death who gapeth wide for them. But calm souls having learned of immortality seek not for permanence in the things of this world that pass and are not.

3

yena rūpaṁ rasaṁ gandhaṁ śabdān sparśāṁśca maithunān
etenaiva vijānāti kimatra pariśiṣyate
etadvai tat

By the Self one knoweth taste and form and smell, by the Self one knoweth sound and touch and the joy of man with woman; what is there left in this world of which the Self not knoweth? This is the thing thou seekest.

4

svapnāntaṁ jāgaritāntaṁ cobhau yenānupaśyati
mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati

The calm soul having comprehended the great Lord, the omnipresent Self by whom one beholdeth both to the end of dream and to the end of waking, ceaseth from grieving.

5

ya imaṁ madhvadaṁ veda ātmānaṁ jīvamantikāt
īśānaṁ bhūtabhavyasya na tato vijugupsate
etadvai tat

He that hath known from very close this Eater of sweetness, the Jiva, the Self within that is lord of what was and what shall be, shrinketh not thereafter from aught nor abhorreth any. This is the thing thou seekest.

6

yaḥ pūrvaṁ tapaso jātamadbhyaḥ pūrvamajāyata
guhāṁ praviśya tiṣṭhantaṁ yo bhūtebhirvyapaśyata
etadvai tat

He is the seer that seeth Him who came into being before austerity and was before the waters; deep in the heart of the creature he seeth Him, for there He standeth by the mingling of the elements. This is the thing thou seekest.

7

yā prāṇena saṁbhavatyaditirdevatāmayī
guhāṁ praviśya tiṣṭhantīṁ yā bhūtebhirvyajāyata
etadvai tat

This is Aditi, the mother of the Gods, who was born through the Prana and by the mingling of the elements had her being; deep in the heart of things she has entered, there she is seated. This is the thing thou seekest.

8

araṇyornihito jātavedā garbha iva subhṛto garbhiṇībhiḥ
dive diva īḍyo jāgṛvadbhirhaviṣmadbhirmanuṣyebhiragniḥ
etadvai tat

As a woman carrieth with care the unborn child in her womb, so is the Master of knowledge lodged in the tinders, and day by day should men worship him who live their waking life and stand before him with sacrifice; for he is that Agni. This is the thing thou seekest.

9

yataścodeti sūryo'staṁ yatra ca gacchati
taṁ devāḥ sarve'rpitāstadu nātyeti kaścana
etadvai tat

He from whom the sun riseth and to whom the sun returneth, and in Him are all the Gods established, — none passeth beyond Him. This is the thing thou seekest.

10

yadeveha tadamutra yadamutra tadanviha
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati

What is in this world is also in the other, and what is in the other, that again is in this; who thinketh he sees difference here, from death to death he goeth.

11

manasaivedamāptavyaṁ neha nānāsti kiṁcana
mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati

Through the mind must we understand that there is nothing in this world that is really various; who thinketh he sees difference here, from death to death he goeth.

12

aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati
īśāno bhūtabhavyasya na tato vijugupsate
etadvai tat

The Purusha who is seated in the midst of ourself is no larger than the finger of a man. He is the lord of what was and what shall be; Him having seen one shrinketh not from aught nor abhorreth any. This is the thing thou seekest.

13

aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakaḥ
īśāno bhūtabhavyasya sa evādya sa u śvaḥ
etadvai tat

The Purusha that is within is no larger than the finger of a man; He is like a blazing fire that is without smoke, He is lord of His past and His future. He alone is today and He alone shall be tomorrow. This is the thing thou seekest.

14

yathodakaṁ durge vṛṣṭaṁ parvateṣu vidhāvati
evaṁ dharmānpṛthak paśyaṁstānevānuvidhāvati

As water that raineth in the rough and difficult places, runneth to many sides on the mountain-tops, so he that seeth separate law and action of the one Spirit, followeth in the track of what he seeth.

15

yathodakaṁ śuddhe śuddhamāsiktaṁ tādṛgeva bhavati
evaṁ munervijānata ātmā bhavati gautama

But as pure water that is poured into pure water, even as it was such it remaineth, so is it with the soul of the thinker who knoweth God, O seed of Gotama.

THE SECOND CYCLE; SECOND CHAPTER

1

puramekādaśadvāramajasyāvakracetasaḥ
anuṣṭhāya na śocati vimuktaśca vimucyate
etadvai tat

Yama said:
The Unborn who is not devious-minded hath a city with eleven gates; when He taketh up his abode in it, He grieveth not, but when He is set free from it, that is His deliverance. This is the thing thou seekest.

2

haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat
nṛṣadvarasadṛtasad vyomasadabjā gojā ṛtajā adrijā ṛtaṁ bṛhat

Lo, the Swan whose dwelling is in the purity, He is the Vasu in the interregions, the Sacrificer at the altar, the Guest in the vessel of the drinking; He is in man and in the Great Ones and His home is in the Law and His dwelling is in the firmament; He is all that is born of water and all that is born of earth and all that is born of the mountains. He is the Truth and He is the Mighty One.

3

ūrdhvaṁ prāṇamunnayatyapānaṁ pratyagasyati
madhye vāmanamāsīnaṁ viśve devā upāsate

This is He that draweth the main breath upward and casteth the lower breath downward. The Dwarf that sitteth in the centre, to Him all the Gods do homage.

4

asya visraṁsamānasya śarīrasthasya dehinaḥ
dehād vimucyamānasya kimatra pariśiṣyate
etadvai tat

When this encased spirit that is in the body falleth away from it, when He is freed from its casing, what is there then that remaineth? This is the thing thou seekest.

5

na prāṇena nāpānena martyo jīvati kaścana
itareṇa tu jīvanti yasminnetāvupāśritau

Man that is mortal liveth not by the breath, no, nor by the lower breath; but by something else we live in which both these have their being.

6

hanta ta idaṁ pravakṣyāmi guhyaṁ brahma sanātanam
yathā ca maraṇaṁ prāpya ātmā bhavati gautama

Surely, O Gautama, I will tell thee of this secret and eternal Brahman and likewise what becometh of the soul when one dieth.

7

yonimanye prapadyante śarīratvāya dehinaḥ
sthāṇumanye'nusaṁyanti yathākarma yathāśrutam

For some enter a womb to the embodying of the Spirit and others follow after the Immovable; according to their deeds is their goal and after the measure of their revealed knowledge.

8

ya eṣa supteṣu jāgarti kāmaṁ kāmaṁ puruṣo nirmimāṇaḥ
tadeva śukraṁ tad brahma tadevāmṛtamucyate
tasmiṁllokāḥ śritāḥ sarve tadu nātyeti kaścana
etadvai tat

This that waketh in the sleepers creating desire upon desire, this Purusha, Him they call the Bright One, Him Brahman, Him Immortality, and in Him are all the worlds established; none goeth beyond Him. This is the thing thou seekest.

9

agniryathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva
ekastathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpo bahiśca

Even as one Fire hath entered into the world but it shapeth itself to the forms it meeteth, so there is one Spirit within all creatures but it shapeth itself to form and form; it is likewise outside these.

10

vāyuryathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva
ekastathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpo bahiśca

Even as one Air hath entered into the world but it shapeth itself to the forms it meeteth, so there is one Spirit within all creatures but it shapeth itself to form and form; it is likewise outside these.

11

sūryo yathā sarvalokasya cakṣurna lipyate cākṣuṣairbāhyadoṣaiḥ
ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ

Even as the Sun is the eye of all this world, yet it is not soiled by the outward blemishes of the visual, so there is one Spirit within all creatures, but the sorrow of this world soils it not, for it is beyond grief and his danger.

12

eko vaśī sarvabhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti
tamātmasthaṁ ye'nupaśyanti dhīrāsteṣāṁ sukhaṁ śāśvataṁ netareṣām

One calm and controlling Spirit within all creatures that maketh one form into many fashions; the calm and strong who see Him in the self as in a mirror, theirs is eternal felicity and 'tis not for others.

13

nityo'nityānāṁ cetanaścetanānāmeko bahūnāṁ yo vidadhāti kāmān
tamātmasthaṁ ye'nupaśyanti dhīrāsteṣāṁ śāntiḥ śāśvatī netareṣām

The One Eternal in many transient, the One Conscious in many conscious beings, who being One ordereth the desires of many; the calm and strong who behold Him in the self as in a mirror, theirs is eternal peace and 'tis not for others.

14

tadetaditi manyante'nirdeśyaṁ paramaṁ sukham
kathaṁ nu tadvijānīyāṁ kimu bhāti vibhāti vā

"This is He," is all they can realise of Him, a highest felicity which none can point to nor any define it. How shall I know of Him whether He shineth or reflecteth one light and another?

15

na tatra sūryo bhāti na candratārakaṁ nemā vidyuto bhānti kuto'yamagniḥ
tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti

There the Sun cannot shine and the moon has no lustre; all the stars are blind; there our lightnings flash not, neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shineth.

THE SECOND CYCLE; THIRD CHAPTER

1

ūrdhvamūlo'vākśākha eṣo'śvatthaḥ sanātanaḥ
tadeva śukraṁ tad brahma tadevāmṛtamucyate
tasmiṁllokāḥ śritāḥ sarve tadu nātyeti kaścana
etadvai tat

Yama said:

This is the eternal uswattha tree whose roots are aloft, but its branches are downward. It is He that is called the Bright One and Brahman and Immortality, and in Him are all the worlds established; none goeth beyond Him. This is the thing thou seekest.

2

yadidaṁ kiṅca jagatsarvaṁ prāṇa ejati niḥsṛtam
mahad bhayaṁ vajramudyataṁ ya etad viduramṛtāste bhavanti

All this universe of motion moveth in the Prana and from the Prana also it proceeded; a mighty terror is He, yea, a thunderbolt uplifted. Who know Him are the immortals.

3

bhayādasyāgnistapati bhayāttapati sūryaḥ
bhayādindraśca vāyuśca mṛtyurdhāvati pañcamaḥ

For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

4

iha cedaśakadboddhuṁ prāk śarīrasya visrasaḥ
tataḥ sargeṣu lokeṣu śarīratvāya kalpate

If in this world of men and before thy body fall from thee, thou art able to apprehend it, then thou availest for embodiment in the worlds that are His creations.

5

yathādarśe tathātmani yathā svapne tathā pitṛloke
yathāpsu parīva dadṛśe tathā gandharvaloke chāyātapayoriva brahmaloke

In the self one seeth God as in a mirror but as in a dream in the world of the fathers, and as in water one seeth the surface of an object, so one seeth Him in the world of the Gandharvas; but He is seen as light and shade in the heaven of the Spirit.

6

indriyāṇāṁ pṛthagbhāvamudayāstamayau ca yat
pṛthagutpadyamānānāṁ matvā dhīro na śocati

The calm soul having comprehended the separateness of the senses and the rising of them and their setting and their separate emergence putteth from him pain and sorrow.

7

indriyebhyaḥ paraṁ mano manasaḥ sattvamuttamam
sattvādadhi mahānātmā mahato'vyaktamuttamam

The mind is higher than the senses, and above the mind is the thought, and above the thought is the mighty Spirit, and above the Mighty One is the Unmanifest.

8

avyaktāttu paraḥ puruṣo vyāpako'liṅga eva ca
yaṁ jñātvā mucyate janturamṛtatvaṁ ca gacchati

But highest above the Unmanifest is the Purusha who pervadeth all and alone hath no sign nor feature. Mortal man knowing Him is released into immortality.

9

na saṁdṛśe tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścanainam
hṛdā manīṣā manasābhikḷpto ya etad viduramṛtāste bhavanti

He hath not set His body within the ken of seeing, neither doth any man with the eye behold Him, but to the heart and mind and the supermind He is manifest. Who know Him are the immortals.

10

yadā pañcāvatiṣṭhante jñānāni manasā saha
buddhiśca na viceṣṭati tāmāhuḥ paramāṁ gatim

10. When the five senses cease and are at rest and the mind resteth with them and the Thought ceaseth from its workings, that is the highest state, say thinkers.

11

tāṁ yogamiti manyante sthirāmindriyadhāraṇām
apramattastadā bhavati yogo hi prabhavāpyayau

The state unperturbed when the senses are imprisoned in the mind, of this they say "it is Yoga". Then man becomes very vigilant, for Yoga is the birth of things and their ending.[12]

12

naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā
astīti bruvato'nyatra kathaṁ tadupalabhyate

Not with the mind hath man the power to see God, no, nor by speech nor with the eye. Unless one saith "He is," how can one become sensible of Him?

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[12] Shankara interprets, "As Yoga hath a beginning (birth) so hath it an ending." But this is not what the Sruti says.

13

astītyevopalabdhavyastattvabhāvena cobhayoḥ
astītyevopalabdhasya tattvabhāvaḥ prasīdati

One must apprehend Him in the concept "He is" and also in His essential principle, but when he hath grasped Him as the Is, then the essential of Him dawneth upon a man.

14

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ
atha martyo'mṛto bhavatyatra brahma samaśnute

When every desire that harboureth in the heart of a man hath been loosened from its moorings, then this mortal putteth on immortality; even here he enjoyeth Brahman in this human body.

15

yadā sarve prabhidyante hṛdayasyeha granthayaḥ
atha martyo'mṛto bhavatyetāvaddhyanuśāsanam

When all the strings of the heart are rent asunder, even here in this human birth, then the mortal becometh immortal. This is the whole teaching of the Scriptures.

16

śataṁ caikā ca hṛdayasya nāḍyastāsāṁ mūrdhānamabhiniḥsṛtaikā
tayordhvamāyannamṛtatvameti viśvaññanyā utkramaṇe bhavanti

A hundred and one are the nerves of the heart and of all these only one issueth out through the head of a man; by this the soul mounteth up to its immortal home but the rest lead him to all sorts and conditions of births in his passing.

17

aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānāṁ hṛdaye saṅniviṣṭaḥ
taṁ svāccharīrāt pravṛhenmuñjādiveṣīkāṁ dhairyeṇa
taṁ vidyācchukramamṛtaṁ taṁ vidyācchukramamṛtamiti

The Purusha, the Spirit within, who is no larger than the finger of a man is seated for ever in the heart of creatures; one must separate Him with patience from one's own body as one separates from a blade of grass its main fibre. Thou

shalt know Him for the Bright Immortal, yea, for the Bright Immortal.

18

mṛtyuproktāṁ naciketo'tha labdhvā vidyāmetāṁ yogavidhiṁ ca kṛtsnam
brahmaprāpto virajo'bhūd vimṛtyuranyo'pyevaṁ yo vidadhyātmameva

Thus did Nachiketas with Death for his teacher win the God-knowledge; he learned likewise the whole ordinance of the Yoga: thereafter he obtained Brahman and became void of stain and void of death. So shall another be who cometh likewise to the science of the Spirit.

MUNDAKA UPANISHAD

Mundaka Upanishad

CHAPTER ONE: SECTION I

1

brahmā devānāṁ prathamaḥ saṁbabhūva viśvasya kartā bhuvanasya goptā
sa brahmavidyāṁ sarvavidyāpratiṣṭhāmatharvāya jyeṣṭhaputrāya prāha

Brahma first of the Gods was born, the creator of all, the world's protector; he to Atharvan, his eldest son, declared the God-knowledge in which all sciences have their foundation.

2

atharvaṇe yāṁ pravadeta brahmātharvā tāṁ purovācāṅgire brahmavidyām
sa bhāradvājāya satyavahāya prāha bhāradvājo'ṅgirase parāvarām

The God-knowledge by Brahma declared to Atharvan, Atharvan of old declared to Angir; he to Satyavaha the Bharadwaja told it, the Bharadwaja to Angiras, both the higher and the lower knowledge.

3

śaunako ha vai mahāśālo'ṅgirasaṁ vidhivadupasannaḥ papraccha
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti

Shaunaka, the great house-lord, came to Angiras in the due way of the disciple and asked of him, “Lord, by knowing what does all this that is become known?”

4

tasmai sa hovāca
dve vidye veditavye iti ha sma yad brahmavido vadanti parā caivāparā ca

To him thus spoke Angiras: Twofold is the knowledge that must be known of which the knowers of the Brahman tell, the higher and the lower knowledge.

5

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣamiti
atha parā yayā tadakṣaramadhigamyate

Of which the lower, the Rig Veda and the Yajur Veda and the Sama Veda and the Atharva Veda, chanting, ritual, grammar, etymological interpretation, and prosody and astronomy. And then the higher by which is known the Immutable.

6

yat tadadreśyamagrāhyamagotramavarṇamacakṣuḥśrotraṁ tadapāṇipādam
nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ tadavyayaṁ yad bhūtayoniṁ paripaśyanti dhīrāḥ

That the invisible, that the unseizable, without connections, without hue, without eye or ear, that which is without hands or feet, eternal, pervading, which is in all things and impalpable, that which is Imperishable, that which is the womb of creatures sages behold everywhere.

7

yathorṇanābhiḥ sṛjate gṛhṇate ca yathā pṛthivyāmoṣadhayaḥ saṁbhavanti
yathā sataḥ puruṣātkeśalomāni tathākṣarātsaṁbhavatīha viśvam

As the spider puts out and gathers in, as herbs spring up upon the earth, as hair of head and body grow from a living man, so here all is born from the Immutable.

8

tapasā cīyate brahma tato'nnamabhijāyate
annātprāṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtam

Brahman grows by his energy at work, and then from Him is Matter born, and out of Matter life, and mind and truth and the worlds, and in works immortality.

9

yaḥ sarvajñaḥ sarvavid yasya jñānamayaṁ tapaḥ
tasmādetad brahma nāma rūpamannaṁ ca jāyate

He who is the Omniscient, the all-wise, He whose energy is all made of knowledge, from Him is born this that is Brahman here, this Name and Form and Matter.

CHAPTER ONE: SECTION II

1

tadetatsatyaṁ mantreṣu karmāṇi kavayo yānyapaśyaṁstāni tretāyāṁ bahudhā saṅtatāni
tānyācaratha niyataṁ satyakāmā eṣa vaḥ panthāḥ sukṛtasya loke

This is That, the Truth of things: works which the sages beheld in the Mantras[1] were in the Treta[2] manifoldly extended. Works do ye perform religiously with one passion for the Truth; this is your road to the heaven of good deeds.

2

yadā lelāyate hyarciḥ samiddhe havyavāhane
tadājyabhāgāvantareṇāhutīḥ pratipādayecchraddhayā hutam

When the fire of the sacrifice is kindled and the flame sways and quivers, then between the double pourings of butter cast therein with faith thy offerings.

3

yasyāgnihotramadarśamapaurṇamāsamacāturmāsyamanāgrayaṇamatithivarjitaṁ ca
ahutamavaiśvadevamavidhinā hutamāsaptamāṁstasya lokān hinasti

For he whose altar-fires are empty of the new-moon offering and the full-moon offering and the offering of the rains and the offering of the first fruits, or unfed, or fed without right ritual, or without guests or without the dues to the Vishwa-Devas, destroys his hope of all the seven worlds.

4

kālī karālī ca manojavā ca sulohitā yā ca sudhūmravarṇā
sphuliṅginī viśvarucī ca devī lelāyamānā iti sapta jihvāḥ

Kali, the black, Karali, the terrible, Manojava, thought-swift, Sulohita, blood-red, Sudhumravarna, smoke-hued, Sphulingini, scattering sparks, Vishwaruchi, the all-beautiful, these are the seven swaying tongues of the fire.

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[1] The inspired verses of the Veda.

[2] The second of the four ages.

5

eteṣu yaścarate bhrājamāneṣu yathākālaṁ cāhutayo hyādadāyan
taṁ nayantyetāḥ sūryasya raśmayo yatra devānāṁ patireko'dhivāsaḥ

He who in these when they are blazing bright performs the rites, in their due season, him his fires of sacrifice take and they lead him, these rays of the Sun, there where the Overlord of the gods is the Inhabitant on high.

6

ehyehīti tamāhutayaḥ suvarcasaḥ sūryasya raśmibhiryajamānaṁ vahanti
priyāṁ vācamabhivadantyo'rcayantya eṣa vaḥ puṇyaḥ sukṛto brahmalokaḥ

"Come with us", "Come with us", they cry to him, these luminous fires of sacrifice, and they bear him by the rays of the Sun speaking to him pleasant words of sweetness, doing him homage, "This is your holy world of Brahman and the heaven of your righteousness."

7

plavā hyete adṛḍhā yajñarūpā aṣṭādaśoktamavaraṁ yeṣu karma
etacchreyo ye'bhinandanti mūḍhā jarāmṛtyuṁ te punarevāpi yanti

But frail are the ships of sacrifice, frail these forms of sacrifice, all the eighteen of them, in which are declared the lower works; fools are they who hail them as the highest good and they come yet again to this world of age and death.

8

avidyāyāmantare vartamānāḥ svayaṁ dhīrāḥ paṇḍitaṁmanyamānāḥ
jaṅghanyamānāḥ pariyanti mūḍhā andhenaiva nīyamānā yathāndhāḥ

They who dwell shut within the Ignorance and they hold themselves for learned men thinking "We, even we are the wise and the sages" — fools are they and they wander around beaten and stumbling like blind men led by the blind.

9

avidyāyāṁ bahudhā vartamānā vayaṁ kṛtārthā ityabhimanyanti bālāḥ
yatkarmiṇo na pravedayanti rāgāt tenāturāḥ kṣīṇalokāścyavante

They dwell in many bonds of the Ignorance, children thinking, "We have achieved our aim of Paradise"; for when the

men of works are held by their affections, and arrive not at the Knowledge, then they are overtaken by anguish, then their Paradise wastes by enjoying and they fall from their heavens.

10

iṣṭāpūrtaṁ manyamānā variṣṭhaṁ nānyacchreyo vedayante pramūḍhāḥ
nākasya pṛṣṭhe te sukṛte'nubhūtvemaṁ lokaṁ hīnataraṁ vā viśanti

Minds bewildered who hold the oblation offered and the well dug for the greatest righteousness and know not any other highest good, on the back of heaven they enjoy the world won by their righteousness and enter again this or even a lower world.

11

tapaḥśraddhe ye hyupavasantyaraṇye śāntā vidvāṁso bhaikṣyacaryāṁ carantaḥ
sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā

But they who in the forest follow after faith and self-discipline, calm and full of knowledge, living upon alms, cast from them the dust of their passions, and through the gate of the Sun they pass on there where is the Immortal, the Spirit, the Self undecaying and imperishable.

12

parīkṣya lokānkarmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena
tadvijñānārthaṁ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṁ brahmaniṣṭham

The seeker of the Brahman, having put to the test the worlds piled up by works, arrives at world-distaste, for not by work done is reached He who is Uncreated.[3] For the knowledge of That, let him approach, fuel in hand, a Guru, one who is learned in the Veda and is devoted to contemplation of the Brahman.

13

tasmai sa vidvānupasannāya samyak praśāntacittāya śamānvitāya
yenākṣaraṁ puruṣaṁ veda satyaṁ provāca tāṁ tattvato brahmavidyām

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[3] Or, "He, the uncreated, lives not by that which is made." Literally, "not by the made (or, by that which is done) the Unmade (He who is uncreated)".

To him because he has taken entire refuge with him, with a heart tranquillised and a spirit at peace, that man of knowledge declares in its principles the science of the Brahman by which one comes to know the Immutable Spirit, the True and Real.

CHAPTER TWO: SECTION I

1

tadetatsatyaṁ yathā sudīptātpāvakād visphuliṅgāḥ sahasraśaḥ
prabhavante sarūpāḥ
tathākṣarād vividhāḥ somya bhāvāḥ prajāyante tatra caivāpi yanti

This is That, the Truth of things: as from one high-kindled fire thousands of different sparks are born and all have the same form of fire, so, O fair son, from the immutable manifold becomings are born and even into that they depart.

2

divyo hyamūrtaḥ puruṣaḥ sa bāhyābhyantaro hyajaḥ
aprāṇo hyamanāḥ śubhro hyakṣarātparataḥ paraḥ

He, the divine, the formless Spirit, even he is the outward and the inward and he the Unborn; he is beyond life, beyond mind, luminous, Supreme beyond the immutable.

3

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī

Life and mind and the senses are born from Him and the sky, and the wind, and light, and the waters and earth upholding all that is.

4

agnirmūrdhā cakṣuṣī candrasūryau diśaḥ śrotre vāg vivṛtāśca vedāḥ
vāyuḥ prāṇo hṛdayaṁ viśvamasya padbhyāṁ pṛthivī hyeṣa
sarvabhūtāntarātmā

Fire is the head of Him and his eyes are the Sun and Moon, the quarters his organs of hearing and the revealed Vedas are his voice, air is his breath, the universe is his heart, Earth lies at his feet. He is the inner Self in all beings.

5

tasmādagniḥ samidho yasya sūryaḥ somātparjanya oṣadhayaḥ pṛthivyām
pumān retaḥ siñcati yoṣitāyāṁ bahvīḥ prajāḥ puruṣātsaṁprasūtāḥ

From Him is fire, of which the Sun is the fuel, then rain

from the Soma, herbs upon the earth, and the male casts his seed into woman: thus are these many peoples born from the Spirit.

6

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tasmādṛcaḥ sāma yajūṁṣi dīkṣā yajñāśca sarve kratavo dakṣiṇāśca
saṁvatsaraśca yajamānaśca lokāḥ somo yatra pavate yatra sūryaḥ

From Him are the hymns of the Rig-veda, the Sama and the Yajur, initiation, and all sacrifices and works of sacrifice, and dues given, the year and the giver of the sacrifice and the worlds, on which the moon shines and the sun.

7

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tasmācca devā bahudhā saṁprasūtāḥ sādhyā manuṣyāḥ paśavo vayāṁsi
prāṇāpānau vrīhiyavau tapaśca śraddhā satyaṁ brahmacaryaṁ vidhiśca

And from Him have issued many gods, and demi-gods and men and beasts and birds, the main breath and downward breath, and rice and barley, and askesis and faith and Truth, and chastity and rule of right practice.

8

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sapta prāṇāḥ prabhavanti tasmātsaptārciṣaḥ samidhaḥ sapta homāḥ
sapta ime lokā yeṣu caranti prāṇā guhāśayā nihitāḥ sapta sapta

The seven breaths are born from Him and the seven lights and kinds of fuel and the seven oblations and these seven worlds in which move the life-breaths set within with the secret heart for their dwelling-place, seven and seven.

9

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ataḥ samudrā girayaśca sarve'smātsyandante sindhavaḥ sarvarūpāḥ
ataśca sarvā oṣadhayo ramaśca yenaiṣa bhūtaistiṣṭhate hyantarātmā

From Him are the oceans and all these mountains and from Him flow rivers of all forms, and from Him are all plants, and sensible delight which makes the soul to abide with the material elements.

10

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puruṣa evedaṁ viśvaṁ karma tapo brahma parāmṛtam
etadyo veda nihitaṁ guhāyāṁ so'vidyāgranthiṁ vikiratīha somya

The Spirit is all this universe; He is works and askesis and the Brahman, supreme and immortal. O fair son, he who knows this hidden in the secret heart, scatters even here in this world the knot of the Ignorance.

Chapter Two: Section II

1

āviḥ saṅnihitaṁ guhācaraṁ nāma mahatpadamatraitat samarpitam
ejatprāṇannimiṣacca yadetajjānatha sadasadvareṇyaṁ paraṁ vijñānād yadvariṣṭhaṁ prajānām

Manifested, it is here set close within, moving in the secret heart, this is the mighty foundation and into it is consigned all that moves and breathes and sees. This that is that great foundation here, know, as the Is and Is-not, the supremely desirable, greatest and the Most High, beyond the knowledge of creatures.

2

yadarcimad yadaṇubhyo'ṇu ca yasmiṁllokā nihitā lokinaśca
tadetadakṣaraṁ brahma sa prāṇastadu vāṅmanaḥ
tadetatsatyaṁ tadamṛtaṁ tadveddhavyaṁ somya viddhi

That which is the Luminous, that which is smaller than the atoms, that in which are set the worlds and their peoples, That is This,—it is Brahman immutable: life is That, it is speech and mind. That is This, the True and Real, it is That which is immortal: it is into That that thou must pierce, O fair son, into That penetrate.

3

dhanurgṛhītvaupaniṣadaṁ mahāstraṁ śaraṁ hyupāsāniśitaṁ saṅdhayīta
āyamya tadbhāvagatena cetasā lakṣyaṁ tadevākṣaraṁ somya viddhi

Take up the bow of the Upanishad, that mighty weapon, set to it an arrow sharpened by adoration, draw the bow with a heart wholly devoted to the contemplation of That, and O fair son, penetrate into That as thy target, even into the Immutable.

4

praṇavo dhanuḥ śaro hyātmā brahma tallakṣyamucyate
apramattena veddhavyaṁ śaravat tanmayo bhavet

OM is the bow and the soul is the arrow, and That, even the Brahman, is spoken of as the target. That must be pierced with an unfaltering aim; one must be absorbed into That as an arrow is lost in its target.

5

yasmindyauḥ pṛthivī cāntarikṣamotaṁ manaḥ saha prāṇaiśca sarvaiḥ
tamevaikaṁ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa setuḥ

He in whom are inwoven heaven and earth and the mid-region, and mind with all the life-currents, Him know to be the one Self; other words put away from you: this is the bridge to immortality.

6

arā iva rathanābhau saṁhatā yatra nāḍyaḥ sa eṣo'ntaścarate bahudhā jāyamānaḥ
omityevaṁ dhyāyatha ātmānaṁ svasti vaḥ pārāya tamasaḥ parastāt

Where the nerves are brought close together like the spokes in the nave of a chariot-wheel, this is He that moves within, — there is He manifoldly born. Meditate on the Self as OM and happy be your passage to the other shore beyond the darkness.

7

yaḥ sarvajñaḥ sarvavid yasyaiṣa mahimā bhuvi
divye brahmapure hyeṣa vyomnyātmā pratiṣṭhitaḥ

The Omniscient, the All-wise, whose is this might and majesty upon the earth, is this self enthroned in the divine city of the Brahman, in his ethereal heaven.

8

manomayaḥ prāṇaśarīranetā pratiṣṭhito'nne hṛdayaṁ saṅnidhāya
tadvijñānena paripaśyanti dhīrā ānandarūpamamṛtaṁ yadvibhāti

A mental being, leader of the life and the body, has set a heart in matter, in matter he has taken his firm foundation.

By its knowing the wise see everywhere around them That which shines in its effulgence, a shape of Bliss and immortal.

9

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ
kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare

The knot of the heart-strings is rent, cut away are all doubts, and a man's works are spent and perish, when is seen That which is at once the being below and the Supreme.

10

hiraṇmaye pare kośe virajaṁ brahma niṣkalam
tacchubhraṁ jyotiṣāṁ jyotistadyadātmavido viduḥ

In a supreme golden sheath the Brahman lies, stainless, without parts. A Splendour is That, It is the Light of Lights, It is That which the self-knowers know.

11

na tatra sūryo bhāti na candratārakaṁ nemā vidyuto bhānti kuto'yamagniḥ
tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti

There the sun shines not and the moon has no splendour and the stars are blind; there these lightnings flash not, how then shall burn this earthly fire? All that shines is but the shadow of his shining; all this universe is effulgent with his light.

12

brahmaivedamamṛtaṁ purastād brahma paścād brahma dakṣiṇataścottareṇa
adhaścordhvaṁ ca prasṛtaṁ brahmaivedaṁ viśvamidaṁ variṣṭham

All this is Brahman immortal, naught else; Brahman is in front of us, Brahman behind us, and to the south of us and to the north of us[4] and below us and above us; it stretches everywhere. All this is Brahman alone, all this magnificent universe.

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[4] Or, “to the right and the left of us”.

Chapter Three: Section I

1

dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte
tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhicākaśīti

Two birds, beautiful of wing, close companions, cling to one common tree: of the two one eats the sweet fruit of the tree, the other eats not but watches his fellow.

2

samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyatyanyamīśamasya mahimānamiti vītaśokaḥ

The soul is the bird that sits immersed on the one common tree; but because he is not lord he is bewildered and has sorrow. But when he sees that other who is the Lord and beloved, he knows that all is His greatness and his sorrow passes away from him.

3

yadā paśyaḥ paśyate rukmavarṇaṁ kartāramīśaṁ puruṣaṁ brahmayonim
tadā vidvānpuṇyapāpe vidhūya nirañjanaḥ paramaṁ sāmyamupaiti

When, a seer, he sees the Golden-hued, the maker, the Lord, the Spirit who is the source of Brahman,[5] then he becomes the knower and shakes from his wings sin and virtue; pure of all stain he reaches the supreme identity.[6]

4

prāṇo hyeṣa yaḥ sarvabhūtairvibhāti vijānan vidvānbhavate nātivādī
ātmakrīḍa ātmaratiḥ kriyāvāneṣa brahmavidāṁ variṣṭhaḥ

This is the life in things that shines manifested by all these beings; a man of knowledge coming wholly to know this, draws back from creeds and too much disputings. In the Self his delight, at play in the Self, doing works, — the best is he among the knowers of the Eternal.

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[5] Or, "whose source is Brahman"; Shankara admits the other meaning as an alternative, but explains it as "the source of the lower Brahman".

[6] Or, "pure of all staining tinge he reaches to a supreme equality."

5

satyena labhyastapasā hyeṣa ātmā samyagjñānena brahmacaryeṇa nityam
antaḥśarīre jyotirmayo hi śubhro yaṁ paśyanti yatayaḥ kṣīṇadoṣāḥ

The Self can always be won by truth, by self-discipline, by integral knowledge, by a life of purity, — this Self that is in the inner body, radiant, made all of light whom by the perishing of their blemishes the doers of askesis behold.

6

satyameva jayate nānṛtaṁ satyena panthā vitato devayānaḥ
yenākramantyṛṣayo hyāptakāmā yatra tatsatyasya paramaṁ nidhānam

It is Truth that conquers and not falsehood; by Truth was stretched out the path of the journey of the gods, by which the sages winning their desire ascend there where Truth has its supreme abode.

7

bṛhacca taddivyamacintyarūpaṁ sūkṣmācca tatsūkṣmataraṁ vibhāti
dūrātsudūre tadihāntike ca paśyatsviṁhaiva nihitaṁ guhāyām

Vast is That, divine, its form unthinkable; it shines out subtler than the subtle:[7] very far and farther than farness, it is here close to us, for those who have vision it is even here in this world; it is here, hidden in the secret heart.

8

na cakṣuṣā gṛhyate nāpi vācā nānyairdevaistapasā karmaṇā vā
jñānaprasādena viśuddhasattvastatastu taṁ paśyate niṣkalaṁ dhyāyamānaḥ

Eye cannot seize, speech cannot grasp Him, nor these other godheads; not by austerity can he be held nor by works: only when the inner being is purified by a glad serenity of knowledge, then indeed, meditating, one beholds the Spirit indivisible.

9

eṣo'ṇurātmā cetasā veditavyo yasminprāṇaḥ pañcadhā saṁviveśa
prāṇaiścittaṁ sarvamotaṁ prajānāṁ yasminviśuddhe vibhavatyeṣa ātmā

This Self is subtle and has to be known by a thought-mind into

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[7] Or, "minuter than the minute".

which the life-force has made its fivefold entry: all the conscious heart of creatures is shot through and inwoven with the currents of the life-force and only when it is purified can this Self manifest its power.[8]

10

yaṁ yaṁ lokaṁ manasā saṁvibhāti viśuddhasattvaḥ kāmayate yāṁśca kāmān
taṁ taṁ lokaṁ jayate tāṁśca kāmāṁstasmādātmajñaṁ hyarcayed bhūtikāmaḥ

Whatever world the man whose inner being is purified sheds the light of his mind upon, and whatsoever desires he cherishes, that world he takes by conquest, and those desires. Then, let whosoever seeks for success and well-being approach with homage a self-knower.

Chapter Three: Section II

1

sa vedaitatparamaṁ brahma dhāma yatra viśvaṁ nihitaṁ bhāti śubhram
upāsate puruṣaṁ ye hyakāmāste śukrametadativartanti dhīrāḥ

He knows this supreme Brahman as the highest abiding place in which shines out, inset, the radiant world. The wise who are without desire and worship the Spirit pass beyond this sperm.[9]

2

kāmān yaḥ kāmayate manyamānaḥ sa kāmabhirjāyate tatra tatra
paryāptakāmasya kṛtātmanastu ihaiva sarve pravilīyanti kāmāḥ

He who cherishes desires and his mind dwells with his longings, is by his desires born again wherever they lead him, but the man who has won all his desire[10] and has found his soul, for him even here in this world vanish away all desires.

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[8] The verb *vibhavati* seems here to have a complex sense and to mean, "to manifest its full power and pervading presence".

[9] Shankara takes it so in the sense of semen virile, which is the cause of birth into the cosmos. But it is possible that it means rather "pass beyond this brilliant universe", the radiant world which has just been spoken of, to the greater Light which is its abiding place and source, the supreme Brahman.

[10] Or, "finished with desires".

3

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanuṁ svām

This Self is not won by exegesis, nor by brain-power, nor by much learning of Scripture. Only by him whom It chooses can It be won; to him this Self unveils its own body.

4

nāyamātmā balahīnena labhyo na ca pramādāttapaso vāpyaliṅgāt
etairupāyairyatate yastu vidvāṁstasyaiṣa ātmā viśate brahmadhāma

This Self cannot be won by any who is without strength, nor with error in the seeking, nor by an askesis without the true mark: but when a man of knowledge strives by these means his self enters into Brahman, his abiding place.

5

saṁprāpyainamṛṣayo jñānatṛptāḥ kṛtātmāno vītarāgāḥ praśāntāḥ
te sarvagaṁ sarvataḥ prāpya dhīrā yuktātmānaḥ sarvamevāviśanti

Attaining to him, seers glad with fullness of knowledge, perfected in the Self, all passions cast from them, tranquillised, — these, the wise, come to the all-pervading from every side, and, uniting themselves with him, enter utterly the All.

6

vedāntavijñānasuniścitārthāḥ saṅnyāsayogād yatayaḥ śuddhasattvāḥ
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve

Doers of askesis who have made sure of the aim[11] of the whole-knowledge of Vedanta, the inner being purified by the Yoga of renunciation, all in the hour of their last end passing beyond death are released into the worlds of the Brahman.

7

gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāśca sarve pratidevatāsu
karmāṇi vijñānamayaśca ātmā pare'vyaye sarva ekībhavanti

[11] Or, “meaning”.

The fifteen parts return into their foundations, and all the gods pass into their proper godheads, works and the Self of Knowledge, — all become one in the Supreme and Imperishable.

8

yathā nadyaḥ syandamānāḥ samudre'staṁ gacchanti nāmarūpe vihāya
tathā vidvān nāmarūpādvimuktaḥ parātparaṁ puruṣamupaiti divyam

As rivers in their flowing reach their home[12] in the ocean and cast off their names and forms, even so one who knows is delivered from name and form and reaches the Supreme beyond the Most High, even the Divine Person.

9

sa yo ha vai tatparamaṁ brahma veda brahmaiva bhavati
nāsyābrahmavit kule bhavati
tarati śokaṁ tarati pāpmānaṁ guhāgranthibhyo vimukto'mṛto bhavati

He, verily, who knows that Supreme Brahman becomes himself Brahman; in his lineage none is born who knows not the Brahman. He crosses beyond sorrow, he crosses beyond sin, he is delivered from the knotted cord of the secret heart and becomes immortal.

10

tadetadṛcābhyuktam kriyāvantaḥ śrotriyā brahmaniṣṭhāḥ svayaṁ juhvata
ekarṣiṁ śraddhayantaḥ
teṣāmevaitāṁ brahmavidyāṁ vadeta śirovrataṁ vidhivad yaistu cīrṇam

This is That declared by the Rig Veda. Doers of works, versed in the Veda, men absorbed in the Brahman, who putting their faith in the sole-seer offer themselves to him sacrifice, — to them one should speak this Brahman-knowledge, men by whom the Vow of the Head has been done according to the rite.

11

tadetatsatyamṛṣiraṅgirāḥ purovāca naitadacīrṇavrato'dhīte
namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyaḥ

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[12] Or, "come to their end".

This is That, the Truth of things, which the seer Angiras spoke of old. This none learns who has not performed the Vow of the Head. Salutation to the seers supreme! Salutation to the seers supreme!

Readings in the Taittiriya Upanishad

The Knowledge of Brahman

The knower of Brahman reacheth that which is supreme.
This is that verse which was spoken; "Truth, Knowledge, Infinity the Brahman,
He who knoweth that hidden in the secrecy in the supreme ether,
Enjoyeth all desires along with the wise-thinking Brahman."

This is the burden of the opening sentences of the Taittiriya Upanishad's second section; they begin its elucidation of the highest truth. Or in the Sanskrit,

brahmavid āpnoti param —
tad eṣābhyuktā — satyaṁ jñānam anantaṁ brahma —
yo veda nihitaṁ guhāyāṁ — parame vyoman —
so'śnute sarvān kāmān saha — brahmaṇā vipaściteti.

But what is Brahman?

Whatever reality is in existence, by which all the rest subsists, that is Brahman. An Eternal behind all instabilities, a Truth of things which is implied, if it is hidden in all appearances, a Constant which supports all mutations, but is not increased, diminished, abrogated, — there is such an unknown *x* which makes existence a problem, our own self a mystery, the universe a riddle. If we were only what we seem to be to our normal self-awareness, there would be no mystery; if the world were only • what it can be made out to be by the perceptions of the senses and their strict analysis in the reason, there would be no riddle; and if to take our life as it is now and the world as it has so far developed to our experience were the whole possibility of our knowing and doing, there would be no problem. Or at best

there would be but a shallow mystery, an easily solved riddle, the problem only of a child's puzzle. But there is more, and that more is the hidden head of the Infinite and the secret heart of the Eternal. It is the highest and this highest is the all; there is none beyond and there is none other than it. To know it is to know the highest and by knowing the highest to know all. For as it is the beginning and source of all things, so everything else is its consequence; as it is the support and constituent of all things, so the secret of everything else is explained by its secret; as it is the sum and end of all things, so everything else amounts to it and by throwing itself into it achieves the sense of its own existence.

This is the Brahman.

*
* *

If this unknown be solely an indecipherable, only indefinable *x*, always unknown and unknowable, the hidden never revealed, the secret never opened to us, then our mystery would for ever remain a mystery, our riddle insoluble, our problem intangible. Its existence, even while it determines all we are, know and do, could yet make no practical difference to us; for our relation to it would then be a blind and helpless dependence, a relation binding us to ignorance and maintainable only by that ignorance. Or again, if it be in some way knowable, but the sole result of knowledge were an extinction or cessation of our being, then within our being it could have no consequences; the very act and fructuation of knowledge would bring the annihilation of all that we now are, not its completion or fulfilment. The mystery, riddle, problem would not be so much solved as abolished, for it would lose all its data. In effect we should have to suppose that there is an eternal and irreconcilable opposition between Brahman and what we now are, between the supreme cause and all its effects or between the supreme source and all its derivations. And it would then seem that all that the Eternal originates, all he supports, all he takes back to himself is a denial or contradiction of his being which, though in itself a negative of that which alone is, has yet

in some way become a positive. The two could not coexist in consciousness; if he allowed the world to know him, it would disappear from being.

But the Eternal is knowable, He defines himself so that we may seize him, and man can become, even while he exists as man and in this world and in this body, a knower of the Brahman.

The knowledge of the Brahman is not a thing luminous but otiose, informing to the intellectual view of things but without consequence to the soul of the individual or his living; it is a knowledge that is a power and a divine compulsion to change; by it his existence gains something that now he does not possess in consciousness. What is this gain? it is this that he is conscious now in a lower state only of his being, but by knowledge he gains his highest being.

The highest state of our being is not a denial, contradiction and annihilation of all that we now are; it is a supreme accomplishment of all things that our present existence means and aims at, but in their highest sense and in the eternal values.

*
* *

To live in our present state of self-consciousness is to live and to act in ignorance. We are ignorant of ourselves, because we know as yet only that in us which changes always, from moment to moment, from hour to hour, from period to period, from life to life, and not that in us which is eternal. We are ignorant of the world because we do not know God; we are aware of the law of appearances, but not of the law and truth of being.

Our highest wisdom, our minutest most accurate science, our most effective application of knowledge can be at most a thinning of the veil of ignorance, but not a going beyond it, so long as we do not get at the fundamental knowledge and the consciousness to which that is native. The rest are effective for their own temporal purposes, but prove ineffective in the end, because they do not bring to the highest good; they lead to no permanent solution of the problem of existence.

The ignorance in which we live is not a baseless and wholesale falsehood, but at its lowest the misrepresentation of a Truth, at its highest an imperfect representation and translation into inferior and to that extent misleading values. It is a knowledge of the superficial only and therefore a missing of the secret essential which is the key to all that the superficial is striving for; a knowledge of the finite and apparent, but a missing of all that the apparent symbolises and the finite suggests; a knowledge of inferior forms, but a missing of all that our inferior life and being has above it and to which it must aspire if it is to fulfil its greatest possibilities. The true knowledge is that of the highest, the inmost, the infinite. The knower of the Brahman sees all these lower things in the light of the Highest, the external and superficial as a translation of the internal and essential, the finite from the view of the Infinite. He begins to see and know existence no longer as the thinking animal, but as the Eternal sees and knows it. Therefore he is glad and rich in being, luminous in joy, satisfied of existence.

* * *

Knowledge does not end with knowing, nor is it pursued and found for the sake of knowing alone. It has its full value only when it leads to some greater gain than itself, some gain of being. Simply to know the eternal and to remain in the pain, struggle and inferiority of our present way of being, would be a poor and lame advantage.

A greater knowledge opens the possibility and, if really possessed, brings the actuality of a greater being. To be is the first verb which contains all the others; knowledge, action, creation, enjoyment are only a fulfilment of being. Since we are incomplete in being, to grow is our aim, and that knowledge, action, creation, enjoyment are the best which most help us to expand, grow, feel our existence.

Mere existence is not fullness of being. Being knows itself as power, consciousness, delight; a greater being means a greater

power, consciousness and delight.

If by greater being we incurred only a greater pain and suffering, this good would not be worth having. Those who say that it is, mean simply that we get by it a greater sense of fulfilment which brings of itself a greater joy of the power of existence, and an extension of suffering or a loss of other enjoyment is worth having as a price for this greater sense of wideness, height and power. But this could not be the perfection of being or the highest height of its fulfilment; suffering is the seal of a lower status. The highest consciousness is integrally fulfilled in wideness and power of its existence, but also it is integrally fulfilled in delight.

The knower of Brahman has not only the joy of light, but gains something immense as the result of his knowledge, *brahmavid āpnoti*.

What he gains is that highest, that which is supreme; he gains the highest being, the highest consciousness, the highest wideness and power of being, the highest delight; *brahmavid āpnoti param*.

*
* *

The Supreme is not something aloof and shut up in itself. It is not a mere indefinable, prisoner of its own featureless absoluteness, impotent to define, create, know itself variously, eternally buried in a sleep or a swoon of self-absorption. The Highest is the Infinite and the Infinite contains the All. Whoever attains the highest consciousness, becomes infinite in being and embraces the All.

To make this clear the Upanishad has defined the Brahman as the Truth, Knowledge, Infinity and has defined the result of the knowledge of Him in the secrecy, in the cave of being, in the supreme ether as the enjoyment of all its desires by the soul of the individual in the attainment of its highest self-existence.

Our highest state of being is indeed a becoming one with Brahman in his eternity and infinity, but it is also an association with

him in delight of self-fulfilment, *aśnute saha brahmaṇā*. And that principle of the Eternal by which this association is possible, is the principle of his knowledge, his self-discernment and all-discernment, the wisdom by which he knows himself perfectly in all the world and all beings, *brahmaṇā vipaścitā*.

Delight of being is the continent of all the fulfilled values of existence which we now seek after in the forms of desire. To know its conditions and possess it purely and perfectly is the infinite privilege of the eternal Wisdom.

Truth, Knowledge, Infinity

Truth, Knowledge, Infinity, not as three separate things, but in their inseparable unity, are the supernal conscious being of the Eternal. It is an infinite being, an infinite truth of being, an infinite self-knowledge of self-being. Take one of these away and the idea of the Eternal fails us; we land ourselves in half-lights, in dark or shining paradoxes without issue or in a vain exaggeration and apotheosis of isolated intellectual conceptions.

Infinity is the timeless and spaceless and causeless infinity of the eternal containing all the infinities of space and time and the endless succession which humanly we call causality. But in fact causality is only an inferior aspect and translation into mental and vital terms of something which is not mechanical causality, but the harmonies of a free self-determination of the being of the Eternal.

Truth is truth of the infinite and eternal, truth of being, and truth of becoming only as a self-expression of the being. The circumstances of the self-expression appear to the mind as the finite, but nothing is really finite except the way the mind has of experiencing all that appears to its view. All things are, each thing is the Brahman.

Knowledge is the Eternal's inalienable self-knowledge of his infinite self-existence and of all its truth and reality and, in that truth, of all things as seen not by the mind, but by the self-view of the Spirit. This knowledge is not possible to the mind; it can only be reflected inadequately by it when it is touched by a ray from the secret luminous cavern of our superconscient being; yet of that ray we can make a shining ladder to climb into the source of this supreme self-viewing wisdom.

To know the eternal Truth, Knowledge, Infinity is to know the Brahman.

* * *

Part Two

Translations and Commentaries from Manuscripts

These texts written between c. 1900 and 1914 were found among Sri Aurobindo's manuscripts and typescripts. He did not revise them for publication.

Section One

Introduction

On Translating the Upanishads

OM TAT SAT

This translation of a few of the simpler and more exoteric Upanishads to be followed by other sacred and philosophical writings of the Hindus not included in the Revealed Scriptures, all under the one title of the Book of God, has been effected on one definite and unvarying principle, to present to England and through England to Europe the religious message of India only in those parts of her written thought which the West is fit to hear and to present these in such a form as should be attractive and suggestive to the Occidental intellect. The first branch of this principle necessitated a rigid selection on definite lines, the second dictated the choice of a style and method of rendering which should be literary rather than literal.

The series of translations called the Sacred Books of the East, edited by the late Professor Max Muller, was executed in a scholastic and peculiar spirit. Professor Max Muller, a scholar of wide attainments, great versatility and a refreshingly active, ingenious and irresponsible fancy, has won considerable respect in India by his attachment to Vedic studies, but it must fairly be recognized that he was more of a grammarian and philologist, than a sound Sanscrit scholar. He could construe Sanscrit well enough, but he could not feel the language or realise the spirit behind the letter. Accordingly he committed two serious errors of judgment; he imagined that by sitting in Oxford and evolving new meanings out of his own brilliant fancy he could understand the Upanishads better than Shankaracharya or any other Hindu of parts and learning; and he also imagined that what was important for Europe to know about the Upanishads was what he and other European scholars considered they ought to mean. This, however, is a matter of no importance to anybody but the

scholars themselves. What it is really important for Europe to know is in the first place what the Upanishads really do mean, so far as their exoteric teaching extends, and in a less degree what philosophic Hinduism took them to mean. The latter knowledge may be gathered from the commentaries of Shankaracharya and other philosophers which may be studied in the original or in the translations which the Dravidian Presidency, ignorantly called benighted by the materialists, has been issuing with a truly noble learning and high-minded enterprise. The former this book makes some attempt to convey.

But it may be asked, why these particular Upanishads alone, when there are so many others far larger in plan and of a not inferior importance? In answer I may quote a sentence from Professor Max Muller's Preface to the Sacred Books of the East. "I confess" he says "it has been for many years a problem to me, aye, and to a great extent is so still, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent." Now I am myself only a poor coarsemmded Oriental and therefore not disposed to deny the gross physical facts of life and nature or able to see why we should scuttle them out of sight and put on a smug, respectable expression which suggests while it affects to hide their existence. This perhaps is the reason why I am somewhat at a loss to imagine what the Professor found in the Upanishads that is hideous and repellent. Still I was brought up almost from my infancy in England and received an English education, so that sometimes I have glimmerings. But as to what he intends by the unmeaning, artificial and silly elements, there can be no doubt. Everything is unmeaning in the Upanishads which the Europeans cannot understand, everything is artificial which does not come within the circle of their mental experience and everything is silly which is not explicable by European science and wisdom. Now this attitude is almost inevitable on the part of an European, for we all judge according to our lights and those who keep their minds really open, who can realise that there may be lights which are not theirs and yet as illuminating or more

illuminating than theirs, are in any nation a very small handful. For the most part men are the slaves of their associations.

Let us suppose that the ceremonies and services of the Roman Catholic were not mere ceremonies and formularies, borrowed for the most part from Eastern occultisms without understanding them, — that they had been arranged so as to be perfect symbols of certain deep metaphysical truths and to produce certain effects spiritual and material according to a scientific knowledge of the power of sound over both mind and matter; let us suppose that deep philosophical works had been written in the terminology of these symbols and often in a veiled allusive language; and let us suppose finally that these were translated into Bengali or Hindustani and presented to an educated Pundit who had studied both at Calcutta and at Nuddea or Benares. What would he make of them? It will be as well to take a concrete instance. Jesus Christ was a great thinker, a man who had caught, apparently by his unaided power, though this is not certain, something of the divine knowledge, but the writers who recorded his sayings were for the most part ordinary men of a very narrow culture and scope of thought and they seem grossly to have misunderstood his deepest sayings. For instance when he said "I and my Father are one" expressing the deep truth that the human self and the divine self are identical, they imagined that he was setting up an individual claim to be God; hence the extraordinary legend of the Virgin Mary and all that followed from it. Well, we all know the story of the Last Supper and Jesus' marvellously pregnant utterance as he broke the bread and gave of the wine to his disciples "This is my body and this is my blood" and the remarkable rite of the Eucharist and the doctrine of Transubstantiation which the Roman Catholic Church has founded upon it. "Corruption! superstition! blasphemous nonsense!" cries the Protestant. "Only a vivid Oriental metaphor and nothing more." If so, it was certainly an "unmeaning, artificial and silly" metaphor, nay, "even a hideous and repellent" one. But I prefer to believe that Jesus' words had always a meaning and generally a true and beautiful one. On the other hand the Transubstantiation doctrine is one which the Catholics

themselves do not understand, it is to them a "mystery". And yet how plain the meaning is to an Oriental intelligence! The plasm of matter, the foodsheath of the universe to which bread and wine belong, is indeed the blood and body of God and typifies the great primal sacrifice by which God crucified himself so that the world might exist. The Infinite had to become finite, the Unconditioned to condition himself, Spirit to evolve matter. In the bread and the wine which the communicant eats, God actually is but he is not present to our consciousness, and he only becomes so present by an act of faith; this is the whole doctrine of the Transubstantiation. For as the Upanishad says, we must believe in God before we can know him; we must realise him as the "He is" before we realise him in his essential. And indeed if the child had not believed in what his teacher or his book told him, how could the grown man know anything? But if a deep philosophical work were written on the Eucharist hinting at great truths but always using the symbol of the bread and wine and making its terminology from the symbol and from the doctrine of Transubstantiation based upon the symbol, what would our Hindu Pundit make of it? Being a scholar and philosopher, he would find there undoubtedly much that was fresh, natural, simple, beautiful and true but also a great deal that was unmeaning, artificial and silly and even to his vegetarian imagination hideous and repellent. As for the symbol itself, its probable effect on the poor vegetarian would be to make him vomit. "What hideous nonsense," says the Protestant, "we are to believe that we are eating God!" But that is exactly what the Protestant himself does believe if he is sincere and not a parrot when he says "God is everywhere", which is true enough, though it would be truer to say everything is in God. If God is everywhere, He must be in the food we eat. Not only is God the eaten, but He is the eater and eventually, says the Vedanta, when you come to the bottom fact of existence there is neither eaten or eater, but all is God. These are hard sayings for the rationalist who insists on limiting knowledge within the circle of the five senses. "God to whom the sages are as meat and princes as excellent eating and Death is the spice of his banquet, how shall such an one know of Him where He abideth?"

Many of the Upanishads are similarly written round symbols and in a phraseology and figures which have or had once a deep meaning and a sacred association to the Hindus but must be unintelligible and repellent to the European. What possible use can be served by presenting to Europe such works as the Chandogya or Aitareya Upanishads in which even the majority of Hindus find it difficult or impossible to penetrate every symbol to its underlying truth? Only the few Upanishads have been selected which contain the kernel of the matter in the least technical and most poetical form; the one exception is the Upanishad of the Questions which will be necessarily strange and not quite penetrable to the European mind. It was, however, necessary to include it for the sake of a due presentation of Upanishad philosophy in some of its details as well as in its main ideas, and its technical element has a more universal appeal than that of the Chandogya or Taittiriya.

An objection may be urged to the method of translation that has been adopted. Professor Max Muller in his translation did not make any attempt to render into English the precise shades of Aryan philosophical terms like Atman and Prana which do not correspond to any philosophical conception familiar to the West; he believed that the very unfamiliarity of the terms he used to translate them would be like a bracing splash of cold water to the mind forcing it to rouse itself and think. In this I think the Professor was in error; his proposition may be true of undaunted philosophical intellects such as Schopenhauer's or of those who are already somewhat familiar with the Sanscrit language, but to the ordinary reader the unfamiliar terminology forms a high and thick hedge of brambles shutting him off from the noble palace and beautiful gardens of the Upanishads. Moreover the result of a scholastic faithfulness to the letter has been to make the style of the translation intolerably uncouth and unworthy of the solemn rhythmic grandeur and ineffable poetical depth and beauty of these great religious poems. I do not say that this translation is worthy of them, for in no other human tongue than Sanscrit is such grandeur and beauty possible. But there are ways and their degrees. For instance *Étadwaitad*, the refrain of the

Katha Upanishad has a deep and solemn ring in Sanscrit because *étad* and *tad* so used have in Sanscrit a profound and grandiose philosophical signification which everybody at once feels; but in English "This truly is That" can be nothing but a juggling with demonstrative pronouns; it is far better and renders more nearly both rhythm and meaning to translate "This is the God of your seeking" however inadequate such a translation may be.

It may, however, fairly be said that a version managed on these lines cannot give a precise and accurate idea of the meaning. It is misleading to translate Prana sometimes by life, sometimes by breath, sometimes by life breath or breath of life, because breath and life are merely subordinate aspects of the Prana. Atman again rendered indifferently by soul, spirit and self, must mislead, because what the West calls the soul is really the Atman yoked with mind and intelligence, and spirit is a word of variable connotation often synonymous with soul; even "self" cannot be used precisely in that way in English. Again the Hindu idea of "immortality" is different from the European; it implies not life after death, but freedom from both life and death, for what we call life is after all impossible without death. Similarly Being does not render *Purusha*, nor "matter" *rayi*, nor askesis the whole idea of "tapas". To a certain extent all this may be admitted, but at the same time I do not think that any reader who can think and feel will be seriously misled, and at any rate he will catch more of the meaning from imperfect English substitutes than from Sanscrit terms which will be a blank to his intelligence. The mind of man demands, and the demand is legitimate, that new ideas shall be presented to him in words which convey to him some association, with which he will not feel like a foreigner in a strange country where no one -knows his language nor he theirs. The new must be presented to him in the terms of the old; new wine must be put to some extent in old bottles. What is the use of avoiding the word "God" and speaking always of the Supreme as "It" simply because the Sanscrit usually, — but not, be it observed, invariably — employs the neuter gender? The neuter in Sanscrit applies not only to what is inanimate but to what is beyond such terms as animate and inanimate,

not only to what is below gender but to what is above gender. In English this is not the case. The use of "It" may therefore lead to far more serious misconceptions than to use the term "God" and the pronoun "He". When Matthew Arnold said that God was a stream of tendency making towards righteousness, men naturally scoffed because it seemed to turn God into an inanimate force; yet surely such was not Arnold's meaning. On the other side if the new ideas are presented with force and power, a reader of intelligence will soon come to understand that something different is meant by "God" from the ideas he attaches to that word. And in the meanwhile we gain this distinct advantage that he has not been repelled at the outset by what would naturally seem to him bizarre, repulsive or irreverent.

It is true however that this translation will not convey a precise, full and categorical knowledge of the truths which underlie the Upanishads. To convey such knowledge is not the object of this translation, neither was it the object of the Upanishads themselves. It must always be remembered that these great treatises are simply the gate of the Higher Knowledge; there is much that lies behind the gate. Srikrishna has indeed said that the knowledge in the Vedas is sufficient for a holy mind that is capable of knowing God, just as the water in a well is sufficient for a man's purpose though there may be whole floods of water all around. But this does not apply to ordinary men. The ordinary man who wishes to reach God through knowledge, must undergo an elaborate training. He must begin by becoming absolutely pure, he must cleanse thoroughly his body, his heart and his intellect, he must get himself a new heart and be born again; for only the twiceborn can understand or teach the Vedas. When he has done this he needs yet four things before he can succeed, the Sruti or recorded revelation, the Sacred Teacher, the practice of Yoga and the Grace of God. The business of the Sruti and especially of the Upanishads is to seize the mind and draw it into a magic circle, to accustom it to the thought of God and aspirations after the Supreme, to bathe it in certain ideas, surround it with a certain spiritual atmosphere; for this purpose it plunges and rolls the mind over and over in an ocean of marvellous sound thro' which

a certain train of associations goes ever rolling. In other words it appeals through the intellect, the ear and the imagination to the soul. The purpose of the Upanishad cannot therefore be served by a translation; a translation at best prepares him for and attracts him to the original. But even when he has steeped himself in the original, he may have understood what the Upanishad suggests, but he has not understood all that it implies, the great mass of religious truth that lies behind, of which the Upanishad is but a hint or an echo. For this he must go to the Teacher. "Awake ye, arise and learn of God seeking out the Best who have the knowledge." Hard is it in these days to find the Best; for the Best do not come to us, we have to show our sincerity, patience and perseverance by seeking them. And when we have heard the whole of the Brahmavidya from the Teacher, we still know of God by theory only; we must farther learn from a preceptor the practical knowledge of God, the vision of Him and attainment of Him which is Yoga and the goal of Yoga. And even in that we cannot succeed unless we have the Grace of God, for Yoga is beset with temptations not the least of which are the powers it gives us, powers which the ignorant call supernatural. "Then must a man be very vigilant for Yoga, as it hath a beginning, so hath it an ending." Only the Grace of God, the blessing of triumphant self-mastery that comes from long and patient accumulation of soul-experience, can keep us firm and help us over these temptations. "The Spirit is not to be won by eloquent teaching, nor by brain power, nor by much learning: but he whom the Spirit chooseth, he getteth the Spirit, and to him God discovereth His body." Truly does the Upanishad say "for sharp as a razor's edge is the path, difficult and hard to traverse, say the seers." Fortunately it is not necessary and indeed it is not possible for all to measure the whole journey in a single life, nor can we, or should we abandon our daily duties like Buddha and flee into the mountain or the forest. It is enough for us to make a beginning.

Section Two

Complete Translations

Circca 1900-1902

The Upanishads

rendered into simple and rhythmic English.

(comprising six Upanishads namely the Isha, Kena,Katha, Moondaca,Prusna, and Mandoukya).

Swulpumupyusya dhurmusya trayate mahato bhayat

Bhagavudgeta.

Even a little of this Law delivereth one out of great fear

X

Qual Chella par quand un poco sorride
Non si può dicer ne tener a mente,
Si ē novo miracolo gentile.

Dante

What She appears when She smiles a little,
Cannot be spoken of, neither can the mind lay hold on it,
It is so sweet and strange and sublime a miracle.

---0:0:0:--------

The Prusna Upanishad of the Athurvaveda

being the Upanishad of the Six Questions.

Before which one repeats the Mantra.

oṁ bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhirya-jatrāḥ
sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśema devahitaṁ yadāyuḥ
svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ
svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu
oṁ śāntiḥ śāntiḥ śāntiḥ

OM. May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods.

Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Arishtanerm; Brihaspati ordain weal unto us. OM. Peace! peace! peace!

Then the Chapter of the First Question.

1

---

oṁ namaḥ paramātmane
hariḥ oṁ
sukeśā ca bhāradvājaḥ śaivyaśca satyakāmaḥ sauryāyaṇī ca gārgyaḥ kausalyaścāśvalāyano bhārgavo vaidarbhiḥ kabandhī kātyāyanaste haite brahmaparā brahmaniṣṭhāḥ paraṁ brahmānveṣamāṇā eṣa ha vai tatsarvaṁ vakṣyatīti te ha samitpāṇayo bhagavantaṁ pippalādamupasannāḥ

OM! Salutation to the Supreme Spirit. The Supreme is OM.

Sukesha the Bharadwaja; the Shaivya, Satyakama; Gargya,

son of the Solar race; the Coshalan, son of Uswal; the Bhargove of Vidurbha; and Cobundhy Catyaian; — these sought the Most High God, believing in the Supreme and to the Supreme devoted. Therefore they came to the Lord Pippalada, for they said "This is he that shall tell us of that Universal."

2

tān ha sa ṛṣiruvāca bhūya eva tapasā brahmacaryeṇa śraddhayā
saṁvatsaraṁ saṁvatsyatha yathākāmaṁ praśnānpṛcchata
yadi vijñāsyāmaḥ sarvaṁ ha vo vakṣyāma iti

The Rishi said to them, "Another year do ye dwell in holiness and faith and askesis; then ask what ye will, and if I know, surely I will conceal nothing."

3

atha kabandhī kātyāyana upetya papraccha
bhagavan kuto ha vā imāḥ prajāḥ prajāyanta iti

Then came Cobundhy, son of Katya, to him and asked: "Lord, whence are all these creatures born?"

4

tasmai sa hovāca prajākāmo vai prajāpatiḥ sa tapo'tapyata sa
tapastaptvā sa mithunamutpādayate rayiṁ ca prāṇaṁ
cetyetau me bahudhā prajāḥ kariṣyata iti

To him answered the Rishi Pippalada: "The Eternal Father desired children, therefore he put forth his energy and by the heat of his energy produced twin creatures, Prana the Life, who is Male, and Rayi the Matter, who is Female. 'These' said he 'shall make for me children of many natures.'

5

ādityo ha vai prāṇo rayireva candramā rayirvā etatsarvaṁ yanmūrtaṁ
cāmūrtaṁ ca tasmānmūrtireva rayiḥ

"The Sun verily is Life and the Moon is no more than Matter; yet truly all this Universe formed and formless is Matter; therefore Form and Matter are One.

6

athāditya udayan yatprācīṁ diśaṁ praviśati tena prācyānprāṇān raśmiṣu saṅnidhatte
yaddakṣiṇāṁ yatpratīcīṁ yadudīcīṁ yadadho yadūrdhvaṁ yadantarā diśo yatsarvaṁ prakāśayati tena sarvānprāṇān raśmiṣu saṅnidhatte

"Now when the Sun rising entereth the East, then absorbeth he the eastern breaths into his rays. But when he illumineth the south and west and north, and below and above and all the angles of space, yea, all that is, then he taketh all the breaths into his rays.

7

sa eṣa vaiśvānaro viśvarūpaḥ prāṇo'gnirudayate
tadetadṛcābhyuktam

"Therefore is this fire that riseth, this Universal Male, of whom all things are the bodies, Prana the breath of existence. This is that which was said in the Rigveda.

8

viśvarūpaṁ hariṇaṁ jātavedasaṁ parāyaṇaṁ jyotirekaṁ tapantam
sahasraraśmiḥ śatadhā vartamānaḥ prāṇaḥ prajānāmudayatyeṣa sūryaḥ

"'Fire is this burning and radiant Sun, he is the One lustre and all-knowing Light, he is the highest heaven of spirits. With a thousand rays he burneth and existeth in a hundred existences; lo this Sun that riseth, he is the Life of all his creatures.'

9

saṅvatsaro vai prajāpatistasyāyane dakṣiṇaṁ cottaraṁ ca
tadye ha vai tadiṣṭāpūrte kṛtamityupāsate te cāndramasameva lokamabhijayante
ta eva punarāvartante tasmādeta ṛṣayaḥ prajākāmā dakṣiṇaṁ pratipadyante
eṣa ha vai rayiryaḥ pitṛyāṇaḥ

"The year also is that Eternal Father and of the year there are two paths, the northern solstice and the southern. Now they who worship God with the well dug and the oblation offered, deeming these to be righteousness, conquer their heavens of the Moon; these return again to the world of birth. Therefore do the souls of sages who have not yet put from them the desire of offspring, take the way of the southern solstice which is the road of the Fathers. And this also is Matter, the Female.

10

athottareṇa tapasā brahmacaryeṇa śraddhayā vidyayātmānamanviṣyādityamabhijayante etadvai prāṇānāmāyatanametadamṛtamabhayametat parāyaṇametasmānna punarāvartanta ityeṣa nirodhastadeṣa ślokaḥ

"But by the way of the northern solstice go the souls that have sought the Spirit through holiness and knowledge and faith and askesis; for they conquer their heavens of the Sun. There is the resting place of the breaths, there immortality casteth out fear, there is the highest heaven of spirits; thence no soul returneth; therefore is the wall and barrier. Whereof this is the Scripture.

11

pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam atheme anya u pare vicakṣaṇaṁ saptacakre ṣaḍara āhurarpitamiti

'"Five-portioned, some say, is the Father and hath twelve figures and he floweth in the upper hemisphere beyond the heavens; but others speak of him as the Wisdom who standeth in a chariot of six spokes and seven wheels.'

12

māso vai prajāpatistasya kṛṣṇapakṣa eva rayiḥ śuklaḥ prāṇastasmādeta ṛṣayaḥ śukla iṣṭaṁ kurvantītara itarasmin

"The month also is that Eternal Father, whereof the dark fortnight is Matter the Female and the bright fortnight is Life the Male. Therefore do one manner of sages offer sacrifice in the bright fortnight and another in the dark.

13

ahorātro vai prajāpatistasyāhareva prāṇo rātrireva rayiḥ prāṇaṁ vā ete praskandanti ye divā ratyā saṅyujyante brahmacaryameva tadyad rātrau ratyā saṅyujyante

"Day and night also are the Eternal Father, whereof the day is Life and the night is Matter. Therefore do they offend against their own life who take joy with woman by day; by night who take joy, enact holiness.

14

annaṁ vai prajāpatistato ha vai tad retastasmādimāḥ prajāḥ prajāyanta iti

“Food is the Eternal Father; for of this came the seed and of the seed is the world of creatures born.

15

tadye ha vai tatprajāpativrataṁ caranti te mithunamutpādayante teṣāmevaiṣa brahmaloko yeṣāṁ tapo brahmacaryaṁ yeṣu satyaṁ pratiṣṭhitam

“They therefore who perform the vow of the Eternal Father produce the twin creature. But theirs is the heaven of the spirit in whom are established askesis and holiness and in whom Truth has her dwelling.

16

teṣāmasau virajo brahmaloko na yeṣu jihmamanṛtaṁ na māyā ceti

“Theirs is the heaven of the Spirit, the world all spotless, in whom there is neither crookedness nor lying nor any illusion.”

And afterwards

The Chapter of the Second Question.

1

atha hainaṁ bhārgavo vaidarbhiḥ papraccha
bhagavan katyeva devāḥ prajāṁ vidhārayante katara etatprakāśayante kaḥ punareṣāṁ variṣṭha iti

Then the Bhargove, the Vidurbhan, asked him: “Lord, how many Gods maintain this creature, and how many illumine it, and which of these again is the mightiest?”

2

tasmai sa hovācākāśo ha vā eṣa devo vāyuragnirāpaḥ pṛthivī vāṅmanaścakṣuḥ śrotraṁ ca
te prakāśyābhivadanti vayametad bāṇamavaṣṭabhya vidhārayāmaḥ

To him answered the Rishi Pippalada: “These are the Gods, even Ether and Wind and Fire and Water and Earth and Speech and Mind and Sight and Hearing. These nine illumine the creature; therefore they vaunted themselves, — We, even we support this harp of God and we are the preservers.

3

tān variṣṭhaḥ prāṇa uvāca
mā mohamāpadyathāhamevaitat pañcadhātmānaṁ pravibhajyaitad bāṇamavaṣṭabhya vidhārayāmīti te'śraddadhānā babhūvuḥ

“Then answered Breath, their mightiest: 'Yield not unto delusion; I dividing myself into this fivefold support this harp of God, I am its preserver.' But they believed him not.

4

so'bhimānādūrdhvamutkramata iva tasminnutkrāmatyathetare sarva evotkrāmante tasmiṁśca pratiṣṭhamāne sarva eva prātiṣṭhante
tadyathā makṣikā madhukararājānamutkrāmantaṁ sarvā evotkrāmante tasmiṁśca pratiṣṭhamāne sarvā eva prātiṣṭhanta evaṁ vāṅmanaścakṣuḥ śrotraṁ ca te prītāḥ prāṇaṁ stuvanti

“Therefore offended he rose up, he was issuing out from the body. But when the Breath goeth out, then go all the others with him, and when the Breath abideth all the others abide; therefore as bees with the kingbee: when he goeth out all go out with him, and when he abideth all abide, even so was it with Speech and Mind and Sight and Hearing; then were they well-pleased and hymned the Breath to adore him.

5

eṣo'gnistapatyeṣa sūrya eṣa parjanyo maghavāneṣa vāyuḥ
eṣa pṛthivī rayirdevaḥ sadasaccāmṛtaṁ ca yat

“'Lo this is he that is Fire and the Sun that burneth, Rain and Indra and Earth and Air, Matter and Deity, Form and Formless, and Immortality.

6

arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitam
ṛco yajūṁṣi sāmāni yajñaḥ kṣatraṁ brahma ca

“'As the spokes meet in the nave of a wheel, so are all things in the Breath established, the Rigveda and the Yajur and the Sama, and Sacrifice and Brahminhood and Kshatriyahood.

7

prajāpatiścarasi garbhe tvameva pratijāyase
tubhyaṁ prāṇa prajāstvimā baliṁ haranti yaḥ prāṇaiḥ pratitiṣṭhasi

“'As the Eternal Father thou movest in the womb and art born in the likeness of the parents. To thee, O Life, the world of creatures offer the burnt offering, who by the breaths abidest.

8

devānāmasi vahnitamaḥ pitṝṇāṁ prathamā svadhā
ṛṣīṇāṁ caritaṁ satyamatharvāṅgirasāmasi

“'Of all the Gods thou art the strongest and fiercest and to the fathers thou art the first oblation; thou art the truth and virtue of the sages and thou art Athurvan among the sons of Ungirus.

9

indrastvaṁ prāṇa tejasā rudro'si parirakṣitā
tvamantarikṣe carasi sūryastvaṁ jyotiṣāṁ patiḥ

“'Thou art Indra, O Breath, by thy splendour and energy and Rudra because thou preservest; thou walkest in the welkin as the Sun, that imperial lustre.

10

yadā tvamabhivarṣasyathemāḥ prāṇa te prajāḥ
ānandarūpāstiṣṭhanti kāmāyānnaṁ bhaviṣyatīti

“'When thou, O Breath, rainest, thy creatures stand all joy because there shall be grain to the heart's desire.

11

vrātyastvaṁ prāṇaikarṣirattā viśvasya satpatiḥ
vayamādyasya dātāraḥ pitā tvaṁ mātariśva naḥ

“'Thou art, O Breath, the unpurified and thou art Fire, the only purity, the devourer of all and the lord of existences. We are the givers to thee of thy eating; for thou, O Matariswun, art our Father.

12

yā te tanūrvāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi
yā ca manasi saṅtatā śivāṁ tāṁ kuru motkramīḥ

“'That body of thine which is established in the speech, sight and hearing, and in the mind is extended, that make propitious; O Life, go not out from our midst!

13

prāṇasyedaṁ vaśe sarvaṁ tridive yatpratiṣṭhitam
māteva putrān rakṣasva śrīśca prajñāṁ ca vidhehi na iti

“'For all this Universe, yea, all that is established in the heavens to the Breath is subject; guard us as a mother watches over her little children; give us fortune and beauty, give us Wisdom.'”

And afterwards

The Chapter of the Third Question.

1

atha hainaṁ kausalyaścāśvalāyanaḥ papraccha
bhagavan kuta eṣa prāṇo jāyate kathamāyātyasmiñśarīra ātmānaṁ vā pravibhajya kathaṁ prātiṣṭhate kenotkramate kathaṁ bāhyamabhidhatte kathamadhyātmamiti

Then the Coshalan, the son of Uswal, asked him: “Lord, whence is this Life born? How comes it in this body or how stands by self-division? By what departeth, or how maintaineth the outward and how the inward spiritual?”

2

tasmai sa hovācātipraśnān pṛcchasi brahmiṣṭho'sīti tasmāt te'haṁ bravīmi

To him answered the Rishi Pippalada: “Many and difficult things thou askest; but because thou art very holy, therefore will I tell thee.

3

ātmana eṣa prāṇo jāyate
yathaiṣā puruṣe chāyaitasminnetadātataṁ manokṛtenāyātyasmiñśarīre

“Of the Spirit is this breath of Life born; even as a shadow is cast by a man, so is this Life extended in the Spirit and by the action of the Mind it entereth into this body.

4

yathā samrāḍevādhikṛtān viniyuṅkte
etāngrāmānetāngrāmānadhitiṣṭhasvetyevamevaiṣa prāṇa itarānprāṇān pṛthakpṛthageva saṅnidhatte

“As an Emperor commandeth his officers, and he sayeth to one 'Govern for me these villages', and to another 'Govern for me these others', so this breath, the Life, appointeth the other breaths each in his province.

5

pāyūpasthe'pānaṁ cakṣuḥśrotre mukhanāsikābhyāṁ prāṇaḥ svayaṁ prātiṣṭhate madhye tu samānaḥ
eṣa hyetaddhutamannaṁ samaṁ nayati tasmādetāḥ saptārciṣo bhavanti

"In the anus and the organ of pleasure is the lower breath, and in the eyes and the ears, the mouth and the nose, the main breath itself is seated; but the medial breath is in the middle. This is he that equally distributeth the burnt offering of food; for from this are the seven fires born.

6

hṛdi hyeṣa ātmā, atraitadekaśataṁ nāḍīnāṁ tāsāṁ śataṁ śatamekaikasyāṁ
dvāsaptatirdvāsaptatiḥ pratiśākhānāḍīsahasrāṇi bhavantyāsu vyānaścarati

"The Spirit in the heart abideth, and in the heart there are one hundred and one nerves, and each nerve hath a hundred branch-nerves and each branch-nerve hath seventy two thousand sub-branch-nerves; through these the breath pervasor moveth.

7

athaikayordhva udānaḥ puṇyena puṇyaṁ lokaṁ nayati pāpena pāpamubhābhyāmeva manuṣyalokam

"Of these many there is one by which the upper breath departeth that by virtue taketh to the heaven of virtue, by sin to the hell of sin, and by mingled sin and righteousness back to the world of men restoreth.

8

ādityo ha vai bāhyaḥ prāṇa udayatyeṣa hyenaṁ cākṣuṣaṁ prāṇamanugṛhṇānaḥ
pṛthivyāṁ yā devatā saiṣā puruṣasyāpānamavaṣṭabhyāntarā yadākāśaḥ sa samāno vāyurvyānaḥ

"The Sun is the main breath outside this body, for it cherisheth the eye in its rising. The divinity in the earth, she attracteth the lower breath of man, and the ether between is the medial breath; air is the breath pervasor.

9

tejo ha vā udānastasmādupaśāntatejāḥ
punarbhavamindriyairmanasi saṁpadyamānaiḥ

"Light, the primal energy, is the upper breath; therefore when the light and heat in a man hath dwindled, his senses retire into the mind and with these he departeth into another birth.

10

yaccittastenaiṣa prāṇamāyāti prāṇastejasā yuktaḥ
sahātmanā yathāsaṅkalpitaṁ lokaṁ nayati

"Whatsoever be the mind of a man, with that mind he seeketh refuge with the breath when he dieth, and the breath and the upper breath lead him with the Spirit within him to the world of his imaginings.

11

ya evaṁ vidvān prāṇaṁ veda
na hāsya prajā hīyate'mṛto bhavati tadeṣa ślokaḥ

"The wise man that knoweth thus of the breath, his progeny wasteth not and he becometh immortal. Whereof this is the Scripture.

12

utpattimāyatiṁ sthānaṁ vibhutvaṁ caiva pañcadhā
adhyātmaṁ caiva prāṇasya vijñāyāmṛtamaśnuta iti

"'By knowing the origin of the Breath, his coming and his staying and his lordship in the five provinces, likewise his relation to the Spirit, one shall taste immortality.' "

And afterwards

The Chapter of the Fourth Question.

1

atha hainaṁ sauryāyaṇī gārgyaḥ papraccha
bhagavannetasmin puruṣe kāni svapanti kānyasmiñjāgrati katara eṣa devaḥ svapnānpaśyati kasyaitat sukhaṁ bhavati kasminnu sarve saṁpratiṣṭhitā bhavantīti

Then Gargya of the Solar race asked him, "Lord, what are they that slumber in this Existing and what that keep vigil? Who is this god who seeth dreams or whose is this felicity? Into whom do all they vanish?"

2

tasmai sa hovāca
yathā gārgya marīcayo'rkasyāstaṁ gacchataḥ sarvā etasmiṅstejomaṇḍala ekībhavanti
tāḥ punaḥ punarudayataḥ pracarantyevaṁ ha vai tatsarvaṁ pare deve manasyekībhavati
tena tarhyeṣa puruṣo na śṛṇoti na paśyati na jighrati na rasayate na spṛśate nābhivadate nādatte nānandayate na visṛjate neyāyate svapitītyācakṣate

To him answered the Rishi Pippalada: “O Gargya, as are the rays of the sun in its setting, for they retire and all become one in yonder circle of splendour, but when he riseth again once more they walk abroad, so all the man becomes one in the highest god, even the mind. Then indeed this being seeth not, neither heareth, nor doth he smell, nor taste, nor touch, nor speaketh he aught, nor taketh in or giveth out, nor cometh nor goeth; he feeleth not any felicity. Then they say of him, 'He sleepeth'.

3

prāṇāgnaya evaitasmin pure jāgrati
gārhapatyo ha vā eṣo'pāno vyāno'nvāhāryapacano yad gārhapatyāt praṇīyate praṇayanādāhavanīyaḥ prāṇaḥ

“But the fires of the breath keep watch in that sleeping city. The lower breath is the householder's fire and the breath pervasor the fire of the Lares that burneth to the southward. The main breath is the orient fire of the sacrifice; and even as the eastern fire taketh its fuel from the western, so in the slumber of a man the main breath taketh from the lower.

4

yaducchvāsaniśvāsāvetāvāhutī samaṁ nayatīti sa samānaḥ
mano ha vāva yajamāna iṣṭaphalamevodānaḥ sa enaṁ yajamānamaharaharbrahma gamayati

“But the medial breath is the priest, the sacrificant; for he equaliseth the offering of the inbreath and the offering of the outbreath. The Mind is the giver of the sacrifice and the upper breath is the fruit of the sacrifice, for it taketh the sacrificer day by day into the presence of the Eternal.

5

atraiṣa devaḥ svapne mahimānamanubhavati
yad dṛṣṭaṁ dṛṣṭamanupaśyati śrutaṁ śrutamevārthamanuśṛṇoti
deśadigantaraiśca pratyanubhūtaṁ punaḥ punaḥ pratyanubhavati
dṛṣṭaṁ cādṛṣṭaṁ ca śrutaṁ cāśrutaṁ cānubhūtaṁ cānanubhūtaṁ
ca saccāsacca sarvaṁ paśyati sarvaḥ paśyati

"Now the Mind in dream revelleth in the glory of his imag inings. All that it hath seen it seemeth to see over again, and of all that it hath heard it repeateth the hearing; yea, all that it hath felt and thought and known in many lands and in various regions, these it liveth over again in its dreaming. What it hath seen and what it hath not seen, what it hath heard and what it hath not heard, what it hath known and what it hath not known, what is and what is not, all, all it seeth; for the Mind is the Universe.

6

sa yadā tejasābhibhūto bhavati
atraiṣa devaḥ svapnān na paśyatyatha tadaitasmiñśarīra etatsukhaṁ bhavati

"But when he is overwhelmed with light, then Mind, the God, dreameth no longer; then in this body he hath felicity.

7

sa yathā somya vayāṅsi vāsovṛkṣaṁ saṁpratiṣṭhante
evaṁ ha vai tatsarvaṁ para ātmani saṁpratiṣṭhate

"O fair son, as birds wing towards their resting tree, so do all these depart into the Supreme Spirit:

8

pṛthivī ca pṛthivīmātrā cāpaścāpomātrā ca tejaśca tejomātrā ca vāyuśca
vāyumātrā cākāśaścākāśamātrā ca cakṣuśca draṣṭavyaṁ ca śrotraṁ
ca śrotavyaṁ ca ghrāṇaṁ ca ghrātavyaṁ ca rasaśca rasayitavyaṁ ca
tvak ca sparśayitavyaṁ ca vāk ca vaktavyaṁ ca hastau cādātavyaṁ
copasthaścānandayitavyaṁ ca pāyuśca visarjayitavyaṁ ca pādau ca
gantavyaṁ ca manaśca mantavyaṁ ca buddhiśca boddhavyaṁ
cāhaṅkāraścāhaṅkartavyaṁ ca cittaṁ ca cetayitavyaṁ ca tejaśca
vidyotayitavyaṁ ca prāṇaśca vidhārayitavyaṁ ca

"Earth and the inner things of earth; water and the inner things of water; light and the inner things of light; air and

the inner things of air; ether and the inner things of ether; the eye and its seeings; the ear and its hearings; smell and the objects of smell; taste and the objects of taste; the skin and the objects of touch; speech and the things to be spoken; the two hands and their takings; the organ of pleasure and its enjoyings; the anus and its excretions; the feet and their goings; the mind and its feelings; the intelligence and what it understandeth; the sense of Ego and that which is felt to be Ego; the conscious heart and that of which it is conscious; light and what it lighteneth; Life and the things it maintaineth.

9

eṣa hi draṣṭā spraṣṭā śrotā ghrātā rasayitā mantā boddhā kartā vijñānātmā puruṣaḥ
sa pare'kṣara ātmani saṁpratiṣṭhate

"For this that seeth and toucheth, heareth, smelleth, tasteth, feeleth, understandeth, acteth, is the reasoning self, the Male within. This too departeth into the Higher Self which is Imperishable.

10

paramevākṣaraṁ pratipadyate sa yo ha vai tadacchāyamaśarīramalohitaṁ
śubhramakṣaraṁ vedayate yastu somya
sa sarvajñaḥ sarvo bhavati tadeṣa ślokaḥ

"He that knoweth the shadowless, colourless, bodiless, luminous and imperishable Spirit, attaineth to the Imperishable, even to the Most High. O fair son, he knoweth the All and becometh the All. Whereof this is the Scripture.

11

vijñānātmā saha devaiśca sarvaiḥ prāṇā bhūtāni saṁpratiṣṭhanti yatra
tadakṣaraṁ vedayate yastu somya sa sarvajñaḥ sarvamevāviveśeti

"'He, O fair son, that knoweth the Imperishable into whom the understanding self departeth, and all the Gods, and the life-breaths and the elements, he knoweth the Universe!' "

And afterwards

The Chapter of the Fifth Question.

1

atha hainaṁ śaivyaḥ satyakāmaḥ papraccha
sa yo ha vai tad bhagavan manuṣyeṣu prāyaṇāntamoṅkāramabhidhyāyīta
katamaṁ vāva sa tena lokaṁ jayatīti

Then the Shaivya Satyakama asked him: "Lord, he among men that meditate unto death on OM the syllable, which of the worlds doth he conquer by its puissance?"

2

tasmai sa hovāca
etadvai satyakāma paraṁ cāparaṁ ca brahma yadoṅkāraḥ
tasmād vidvānetenaivāyatanenaikataramanveti

To him answered the Rishi Pippalada: "This imperishable Word that is OM, O Satyakama, is the Higher Brahman and also the Lower. Therefore the wise man by making his home in the Word, winneth to one of these.

3

sa yadyekamātramabhidhyāyīta sa tenaiva saṅveditastūrṇameva jagatyāmabhisaṁpadyate
tamṛco manuṣyalokamupanayante sa tatra tapasā brahmacaryeṇa śraddhayā saṁpanno mahimānamanubhavati

"If he meditate on the one letter of OM the syllable, by that enlightened he attaineth swiftly in the material universe, and the hymns of the Rigveda escort him to the world of men; there endowed with askesis and faith and holiness he experienceth majesty.

4

atha yadi dvimātreṇa manasi saṁpadyate so'ntarikṣaṁ yajurbhirunnīyate somalokam
sa somaloke vibhūtimanubhūya punarāvartate

"Now if by the two letters of the syllable he in the mind attaineth, to the skies he is exalted and the hymns of the Yajur escort him to the Lunar World. In the heavens of the Moon he feeleth his soul's majesty; then once more he returneth.

5

yaḥ punaretaṁ trimātreṇomityetenaivākṣareṇa paraṁ
puruṣamabhidhyāyīta sa tejasi sūrye saṁpannaḥ
yathā pādodarastvacā vinirmucyata evaṁ ha vai sa pāpmanā vinirmuktaḥ
sa sāmabhirunnīyate brahmalokaṁ sa etasmājjīvaghanātparātparaṁ
puriśayaṁ puruṣamīkṣate tadetau ślokau bhavataḥ

"But he who by all the three letters meditateth by this syllable, even by OM on the Most High Being, he in the Solar World of light and energy is secured in his attainings; as a snake casteth off its slough, so he casteth off sin, and the hymns of the Samaveda escort him to the heaven of the Spirit. He from that Lower who is the density of existence beholdeth the Higher than the Highest of whom every form is one city. Whereof these are the verses.

6

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tisro mātrā mṛtyumatyaḥ prayuktā anyonyasaktā anaviprayuktāḥ
kriyāsu bāhyābhyantaramadhyamāsu samyakprayuktāsu na kampate jñaḥ

"'Children of death are the letters when they are used as three, the embracing and the inseparable letters; but the wise man is not shaken; for there are three kinds of works, outward deed and inward action and another which is blended of the two, and all these he doeth rightly without fear and without trembling.

7

ṛgbhiretaṁ yajurbhirantarikṣaṁ sāmabhiryattatkavayo vedayante
tamoṅkāreṇaivāyatanenānveti vidvān
yattacchāntamajaramamṛtamabhayaṁ paraṁ ceti

"To the earth the Rigveda leadeth, to the skies the Yajur, but the Sama to That of which the sages know. Thither the wise man by resting on OM the syllable attaineth, even to that Supreme Quietude where age is not and fear is cast out by immortality.'"

And afterwards

The Chapter of the Sixth Question.

1

atha hainaṁ sukeśā bhāradvājaḥ papraccha
bhagavan hiraṇyanābhaḥ kausalyo rājaputro māmupetyaitaṁ praśnamapṛcchata
ṣoḍaśakalaṁ bhāradvāja puruṣaṁ vettha
tamahaṁ kumāramabruvaṁ nāhamimaṁ veda
yadyahamimamavediṣaṁ kathaṁ te nāvakṣyamiti
samūlo vā eṣa pariśuṣyati yo'nṛtamabhivadati tasmānnārhāmyanṛtaṁ vaktum
sa tūṣṇīṁ rathamāruhya pravavrāja
taṁ tvā pṛcchāmi kvāsau puruṣa iti

Then Sukesha the Bharadwaja asked him, “Lord, Hiranyanabha of Coshala, the king's son, came to me and put me this question, 'O Bharadwaja, knowest thou the Being and the sixteen parts of Him?' and I answered the boy, 'I know Him not; for if I knew Him, surely I should tell thee of Him: but I cannot tell thee a lie; for from the roots he shall wither who speaketh falsehood.' But he mounted his chariot in silence and departed from me. Of Him I ask thee, who is the Being?”

2

tasmai sa hovāca
ihaivāntaḥśarīre somya sa puruṣo yasminnetāḥ ṣoḍaśa kalāḥ prabhavantīti

To him answered the Rishi Pippalada: “O fair son, even here is that Being, in the inner body of every creature for in Him are the sixteen members born.

3

sa īkṣāṁcakre
kasminnahamutkrānta utkrānto bhaviṣyāmi kasmin vā pratiṣṭhite pratiṣṭhāsyāmīti

“He bethought Him. 'What shall that be in whose issuing forth I shall issue forth from the body and in his abiding I shall abide?'

4

sa prāṇamasṛjata prāṇācchraddhāṁ khaṁ vāyurjyotirāpaḥ pṛthivīndriyaṁ manaḥ
annamannādvīryaṁ tapo mantrāḥ karma lokā lokeṣu ca nāma ca

“Then he put forth the Life, and from the Life faith, next ether and then air, and then light, and then water, and then earth, the senses and mind and food, and from food virility

and from virility askesis, and from askesis the mighty verses and from these action, and the worlds from action and name in the worlds; in this wise were all things born from the Spirit.

5

sa yathemā nadyaḥ syandamānāḥ samudrāyaṇāḥ samudraṁ prāpyāstaṁ
gacchanti bhidyete tāsāṁ nāmarūpe samudra ityevaṁ procyate
evamevāsya paridraṣṭurimāḥ ṣoḍaśa kalāḥ puruṣāyaṇāḥ puruṣaṁ
prāpyāstaṁ gacchanti bhidyete cāsāṁ nāmarūpe puruṣa ityevaṁ
procyate sa eṣo'kalo'mṛto bhavati tadeṣa ślokaḥ

"Therefore as all these flowing rivers move towards the sea, but when they reach the sea they are lost in it and name and form break away from them and all is called only the sea, so all the sixteen members of the silent witnessing Spirit move towards the Being, and when they have attained the Being they are lost in Him and name and form break away from them and all is called only the Being; then is He without members and immortal. Whereof this is the Scripture.

6

arā iva rathanābhau kalā yasminpratiṣṭhitāḥ
taṁ vedyaṁ puruṣaṁ veda yathā mā vo mṛtyuḥ parivyathā iti

"'He in whom the members are set as the spokes of a wheel are set in its nave, Him know for the Being who is the goal of knowledge, so shall death pass away from you and his anguish.'"

7

tān hovācaitāvadevāhametat paraṁ brahma veda
nātaḥ paramastīti

And Pippalada said to them: "Thus far do I know the Most High God; than He there is none Higher."

8

te tamarcayantastvaṁ hi naḥ pitā yo'smākamavidyāyāḥ paraṁ pāraṁ tārayasīti
namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyaḥ

And they worshipping him: "For thou art our father who hast carried us over to the other side of the Ignorance."

Salutation to the mighty sages, salutation!

After which one repeats the Mantra.

oṁ bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhirya-jatrāḥ
sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśema devahitaṁ yadāyuḥ
svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ
svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu
oṁ śāntiḥ śāntiḥ śāntiḥ

OM. May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods.

Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Anshtanemi; Brihaspati ordain weal unto us. OM. Peace! peace! peace!

The Mandoukya Upanishad
ṁāṇḍūkyopaniṣad

Before which one repeats the Mantra.

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1

omityetadakṣaramidaṁ sarvaṁ tasyopavyākhyānaṁ bhūtaṁ
bhavad bhaviṣyaditi sarvamoṅkāra eva
yaccānyat trikālātītaṁ tadapyoṅkāra eva

OM is this imperishable Word, OM is the Universe, and this is the exposition of OM. The past, the present and the future, all that was, all that is, all that will be, is OM. Likewise all else that may exist beyond the bounds of Time, that too is OM.

2

sarvaṁ hyetad brahmāyamātmā brahma so'yamātmā catuṣpāt

All this Universe is the Eternal Brahman, this Self is the Eternal, and the Self is fourfold.

3

jāgaritasthāno bahiṣprajñaḥ saptāṅga ekonaviṁśatimukhaḥ
sthūlabhug vaiśvānaraḥ prathamaḥ pādaḥ

He whose place is the wakefulness, who is wise of the outward, who has seven limbs, to whom there are nineteen doors, who feeleth and enjoyeth gross objects, Vaiswanor, the Universal Male, He is the first.

4

svapnasthāno'ntaḥprajñaḥ saptāṅga ekonaviṁśatimukhaḥ praviviktabhuk taijaso dvitīyaḥ pādaḥ

He whose place is the dream, who is wise of the inward, who has seven limbs, to whom there are nineteen doors, who feeleth and enjoyeth subtle objects, Taijasa, the Inhabitant in Luminous Mind, He is the second.

5

yatra supto na kañcana kāmaṁ kāmayate na kañcana svapnaṁ paśyati tatsuṣuptam
suṣuptasthāna ekībhūtaḥ prajñānaghana evānandamayo hyānandabhuk cetomukhaḥ prājñastṛtīyaḥ pādaḥ

When one sleepeth and yearneth not with any desire, nor seeth any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness, who is wisdom gathered into itself, who is made of mere delight, who enjoyeth delight unrelated, to whom conscious mind is the door, Prajna, the Lord of Wisdom, He is the third.

6

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām

This is the Almighty, this is the Omniscient, this is the Inner Soul, this is the Womb of the Universe, this is the Birth and Destruction of creatures.

7

nāntaḥprajñaṁ na bahiṣprajñaṁ nobhayataḥprajñaṁ na prajñānaghanaṁ na prajñaṁ nāprajñam
adṛṣṭamavyavahāryamagrāhyamalakṣaṇamacintyamavyapadeśyamekātmapratyayasāraṁ prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ

He who is neither inward-wise, nor outward-wise, nor both inward and outward wise, nor wisdom self-gathered, nor possessed of wisdom, nor unpossessed of wisdom, He Who

is unseen and incommunicable, unseizable, featureless, unthinkable, and unnameable, Whose essentiality is awareness of the Self in its single existence, in Whom all phenomena dissolve, Who is Calm, Who is Good, Who is the One than Whom there is no other, Him they deem the fourth; He is the Self, He is the object of Knowledge.

8

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so'yamātmādhyakṣaramoṅkāro'dhimātraṁ pādā mātrā mātrāśca
pādā akāra ukāro makāra iti

Now this the Self, as to the imperishable Word, is OM; and as to the letters, His parts are the letters and the letters are His parts, namely, AUM.

9

---

jāgaritasthāno vaiśvānaro'kāraḥ prathamā mātrāpterādimattvādvāpnoti
ha vai sarvānkāmānādiśca bhavati ya evaṁ veda

The Waker, Vaiswanor, the Universal Male, He is A, the first letter, because of Initiality and Pervasiveness; he that knoweth Him for such pervadeth and attaineth all his desires; he becometh the source and first.

10

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svapnasthānastaijasa ukāro dvitīyā mātrotkarṣādubhayatvādvotkarṣati
ha vai jñānasaṁtatiṁ samānaśca bhavati
nāsyābrahmavit kule bhavati ya evaṁ veda

The Dreamer, Taijasa, the Inhabitant in Luminous Mind, He is U, the second letter, because of Advance and Centrality; he that knoweth Him for such, advanceth the bounds of his knowledge and riseth above difference; nor of his seed is any born that knoweth not the Eternal.

11

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suṣuptasthānaḥ prājño makārastṛtīyā mātrā miterapītervā minoti
ha vā idaṁ sarvamapītiśca bhavati ya evaṁ veda

The Sleeper, Prajna, the Lord of Wisdom, He is M, the third letter, because of Measure and Finality; he that knoweth Him for such measureth with himself the Universe and becometh the departure into the Eternal.

12

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita evamoṅkāra
ātmaiva saṁviśatyātmanātmānaṁ ya evaṁ veda ya evaṁ veda

Letterless is the fourth, the Incommunicable, the end of phenomena, the Good, the One than Whom there is no other; thus is OM. He that knoweth is the Self and entereth by his self into the Self, he that knoweth, he that knoweth.

Here ends the Mandoukya Upanishad.
After which one repeats the Mantra.

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sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśema devahitaṁ yadāyuḥ
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OM. May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods.

Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Arishtanemi; Brihaspati ordain weal unto us. OM. Peace! peace! peace!

THE AITEREYA UPANISHAD
aitareyopaniṣat

CHAPTER I

1

ātmā vā idameka evāgra āsīt
nānyatkiṅcana miṣat
sa īkṣata lokānnu sṛjā iti

In the beginning the Spirit was One and all this (universe) was the Spirit; there was nought else that saw. The Spirit thought, "Lo, I will make me worlds from out my being."

2

sa imāṁllokānasṛjata
ambho marīcīrmaramāpo'do'mbhaḥ pareṇa divaṅ dyauḥ
pratiṣṭhāntarikṣaṁ marīcayaḥ pṛthivī maro yā adhastāt tā āpaḥ

These were the worlds he made; Ambhah, of the ethereal waters, Marichih of light, Mara, of death and mortal things, Apah, of the lower waters. Beyond the shining firmament are the ethereal waters and the firmament is their base and resting-place; Space is the world of light; the earth is the world mortal; and below the earth are the lower waters.

3

sa īkṣateme nu lokā lokapālānnu sṛjā iti
so'dbhya eva puruṣaṁ samuddhṛtyāmūrchayat

The Spirit thought, "Lo, these are the worlds; and now will I make me guardians for my worlds." Therefore he gathered the Purusha out of the waters and gave Him shape and substance.

4

tamabhyatapat tasyābhitaptasya mukhaṁ nirabhidyata yathāṇḍam
mukhādvāg vāco'gnirnāsike nirabhidyetāṁ nāsikābhyāṁ prāṇaḥ
prāṇādvāyurakṣiṇī nirabhidyetāmakṣibhyāṁ cakṣuścakṣuṣa ādityaḥ
karṇau nirabhidyetāṁ karṇābhyāṁ śrotraṁ śrotrāddiśastvaṅ
nirabhidyata tvaco lomāni lomabhya oṣadhivanaspatayo hṛdayaṁ
nirabhidyata hṛdayānmano manasaścandramā nābhirnirabhidyata
nābhyā apāno'pānānmṛtyuḥ śiśnaṁ nirabhidyata śiśnādreto retasa āpaḥ

Yea, the Spirit brooded over Him and of Him thus brooded over the mouth broke forth, as when an egg is hatched and breaketh; from the mouth brake Speech and of Speech fire was born. The nostrils brake forth and from the nostrils Breath and of Breath air was born. The eyes brake forth and from the eyes Sight and of Sight the Sun was born. The ears brake forth and from the ears Hearing and of Hearing the regions were born. The skin brake forth and from the skin hairs and from the hairs herbs of healing and all trees and plants were born. The heart brake forth and from the heart Mind and of Mind the moon was born. The navel brake forth and from the navel Apana and of Apana Death was born. The organ of pleasure brake forth and from the organ seed and of seed the waters were born.

Chapter II

1

tā etā devatāḥ sṛṣṭā asminmahatyarṇave prāpatan
tamaśanāyāpipāsābhyāmanvavārjat
tā enamabruvannāyatanaṁ naḥ prajānīhi yasminpratiṣṭhitā annamadāmeti

These were the Gods that He created; they fell into this great Ocean, and Hunger and Thirst leaped upon them. Then they said to Him, "Command unto us an habitation that we may dwell secure and eat of food."

2

tābhyo gāmānayat tā abruvanna vai no'yamalamiti
tābhyo'śvamānayat tā abruvanna vai no'yamalamiti

He brought unto them the cow, but they said, "Verily, it is not sufficient for us." He brought unto them the horse, but they said, "Verily, it is not enough for us."

3

tābhyaḥ puruṣamānayat tā abruvan sukṛtaṁ bateti puruṣo vāva sukṛtam
tā abravīdyathāyatanaṁ praviśateti

He brought unto them Man, and they said, "O well fashioned truly! Man indeed is well and beautifully made." Then

the Spirit said unto them, "Enter ye in each according to his habitation."

4

agnirvāgbhūtvā mukhaṁ prāviśad vāyuḥ prāṇo bhūtvā nāsike prāviśadādityaścakṣurbhūtvākṣiṇī prāviśad diśaḥ śrotraṁ bhūtvā karṇau prāviśannoṣadhivanaspatayo lomāni bhūtvā tvacaṁ prāviśaṁścandramā mano bhūtvā hṛdayaṁ prāviśanmṛtyurapāno bhūtvā nābhiṁ prāviśadāpo reto bhūtvā śiśnaṁ prāviśan

Fire became Speech and entered into the mouth; Air became Breath and entered into the nostrils; the Sun became Sight and entered into the eyes; the Quarters became Hearing and entered into the ears; Herbs of healing and the plants and trees became Hairs and entered into the skin; the Moon became Mind and entered into the heart; Death became Apana, the lower breathing, and entered into the navel; the Waters became Seed and entered into the organ.

5

tamaśanāyāpipāse abrūtāmāvābhyāmabhiprajānīhīti te abravīdetāsveva vāṁ devatāsvābhajāmyetāsu bhāginyau karomīti tasmādyasyai kasyai ca devatāyai havirgṛhyate bhāginyāvevāsyāmaśanāyāpipāse bhavataḥ

Then Hunger and Thirst said unto the Spirit, "Unto us too command an habitation." But He said unto them, "Even among these gods do I apportion you; lo! I have made you sharers in their godhead." Therefore to whatever god the oblation is offered, Hunger and Thirst surely have their share in the offering.

Chapter III

1

sa īkṣateme nu lokāśca lokapālāścānnamebhyaḥ sṛjā iti

The Spirit thought, "These verily are my worlds and their guardians; and now will I make me food for these."

2

so'po'bhyatapat tābhyo'bhitaptābhyo mūrtirajāyata
yā vai sā mūrtirajāyatānnaṁ vai tat

The Spirit brooded in might upon the waters and from the waters brooded mightily over Form was born. Lo, all this that was born as form, is no other than Food.

3

tadenatsṛṣṭaṁ parāñatyajighāṁsat tadvācājighṛkṣat tannāśaknodvācā grahītuṁ sa yaddhainad vācāgrahaiṣyadabhivyāhṛtya haivānnamatrapsyat

Food being created fled back from his grasp. By speech He would have seized it, but He could not seize it by speech. Had He seized it by speech, then would a man be satisfied by merely speaking food.

4

tatprāṇenājighṛkṣat tannāśaknotprāṇena grahītuṁ sa yaddhainat prāṇenāgrahaiṣyadabhiprāṇya haivānnamatrapsyat

By the breath He would have seized it, but He could not seize it by the breath. Had He seized it by the breath, then would a man be satisfied by merely breathing food.

5

taccakṣuṣājighṛkṣat tannāśaknoccakṣuṣā grahītuṁ sa yaddhainaccakṣuṣāgrahaiṣyad dṛṣṭvā haivānnamatrapsyat

By the eye He would have seized it, but He could not seize it by the eye. Had He seized it by the eye, then would a man be satisfied by merely seeing food.

6

tacchrotreṇājighṛkṣat tannāśaknocchrotreṇa grahītuṁ sa yaddhainacchrotreṇāgrahaiṣyacchrutvā haivānnamatrapsyat

By the ear He would have seized it, but He could not seize it by the ear. Had He seized it by the ear, then would a man be satisfied by merely hearing food.

7

tattvacājighṛkṣat tannāśaknottvacā grahītuṁ sa yaddhainattvacāgrahaiṣyat spṛṣṭvā haivānnamatrapsyat

By the skin He would have seized it, but He could not seize it by the skin. Had He seized it by the skin, then would a man be satisfied by merely touching food.

8

tanmanasājighṛkṣat tannāśaknonmanasā grahītuṁ sa yaddhainanmanasāgrahaiṣyad dhyātvā haivānnamatrapsyat

By the mind He would have seized it, but He could not seize it by the mind. Had He seized it by the mind, then would a man be satisfied by merely thinking food.

9

tacchiśnenājighṛkṣat tannāśaknocchiśnena grahītuṁ sa yaddhainacchiśnenāgrahaiṣyad visṛjya haivānnamatrapsyat

By the organ He would have seized it, but He could not seize it by the organ. Had He seized it by the organ, then would a man be satisfied by merely emitting food.

10

tadapānenājighṛkṣat tadāvayat saiṣo'nnasya graho yadvāyurannāyurvā eṣa yadvāyuḥ

By the Apana He would have seized it, and it was seized. Lo this is the seizer of food which is also Breath of the Life, and therefore all that is Breath hath its life in food.

11

sa īkṣata kathaṁ nvidaṁ madṛte syāditi sa īkṣata katareṇa prapadyā iti sa īkṣata yadi vācābhivyāhṛtaṁ yadi prāṇenābhiprāṇitaṁ yadi cakṣuṣā dṛṣṭaṁ yadi śrotreṇa śrutaṁ yadi tvacā spṛṣṭaṁ yadi manasā dhyātaṁ yadyapānenābhyapānitaṁ yadi śiśnena visṛṣṭamatha ko'hamiti

The Spirit thought, "Without Me how should all this be?" and He thought, "By what way shall I enter in?" He thought also, "If utterance is by Speech, if breathing is by the Breath, if sight is by the Eye, if hearing is by the Ear, if thought is by the Mind, if the lower workings are by Apana, if emission is by the organ, who then am I?"

12

sa etameva sīmānaṁ vidāryaitayā dvārā prāpadyata saiṣā vidṛtirnāma dvāstadetannāndanam tasya traya āvasathāstrayaḥ svapnā ayamāvasatho'yamāvasatho'yamāvasatha iti

It was this bound that He cleft, it was by this door that He entered in. 'Tis this that is called the gate of the cleaving; this is the door of His coming and here is the place of His delight.

He hath three mansions in His city, three dreams wherein He dwelleth, and of each in turn He saith, “Lo, this is my habitation” and “This is my habitation” and “This is my habitation.”

13

sa jāto bhūtānyabhivyaikhyat kimihānyaṁ vāvadiṣaditi
sa etameva puruṣaṁ brahma tatamamapaśyat
idamadarśamitī

Now when He was born, He thought and spoke only of Nature and her creations; in this world of matter of what else should He speak or reason? Thereafter He beheld that Being who is the Brahman and the last Essence. He said, “Yea, this is He; verily, I have beheld Him.”

14

tasmādidandro nāmedandro ha vai nāma
tamidandraṁ santamindra ityācakṣate parokṣeṇa
parokṣapriyā iva hi devāḥ parokṣapriyā iva hi devāḥ

Therefore is He Idandra; for Idandra is the true name of Him. But though He is Idandra, they call Him Indra because of the veil of the Unrevelation; for the gods love the veil of the Unrevelation, yea, verily, the gods love the Unrevelation.

Chapter IV

1

puruṣe ha vā ayamādito garbho bhavati yadetad retaḥ
tadetat sarvebhyo'ṅgebhyastejaḥ saṁbhūtamātmanyevātmānaṁ bibharti
tadyadā striyāṁ siñcatyathainajjanayati tadasya prathamaṁ janma

In the male first the unborn child becometh. This which is seed is the force and heat of him that from all parts of the creature draweth together for becoming; therefore he beareth himself in himself, and when he casteth it into the woman, 'tis himself he begetteth. And this is the first birth of the Spirit.

2

tat striyā ātmabhūyaṁ gacchati yathā svamaṅgaṁ tathā
tasmādenāṁ na hinasti
sāsyaitamātmānamatra gataṁ bhāvayati

It becometh one self with the woman, therefore it doeth her no hurt and she cherisheth this self of her husband that hath got into her womb.

3

---

sā bhāvayitrī bhāvayitavyā bhavati
taṁ strī garbhaṁ bibharti
so'gra eva kumāraṁ janmano'gre'dhibhāvayati
sa yatkumāraṁ janmano'gre'dhibhāvayatyātmānameva tad
bhāvayatyeṣāṁ lokānāṁ saṁtatyā evaṁ saṁtatā
hīme lokāstadasya dvitīyaṁ janma

She the cherisher must be cherished. So the woman beareth the unborn child and the man cherisheth the boy even from the beginning ere it is born. And whereas he cherisheth the boy ere it is born, 'tis verily himself that he cherisheth for the continuance of these worlds and their peoples; for 'tis even thus the thread of these worlds spinneth on unbroken. And this is the second birth of the Spirit.

4

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so'syāyamātmā puṇyebhyaḥ karmabhyaḥ pratidhīyate
athāsyāyamitara ātmā kṛtakṛtyo vayogataḥ praiti
sa itaḥ prayanneva punarjāyate tadasya tṛtīyaṁ janma

Lo this is the spirit and self of him and he maketh it his vicegerent for the works of righteousness. Now this his other self when it hath done the works it came to do and hath reached its age, lo! it goeth hence, and even as it departeth, it is born again. And this is the third birth of the Spirit.

5

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taduktamṛṣiṇā
garbhe nu sannanveṣāmavedamahaṁ devānāṁ janimāni viśvā
śataṁ mā pura āyasīrarakṣannadhaḥ śyeno javasā niradīyamiti
garbha evaitacchayāno vāmadeva evamuvāca

Therefore it was said by the sage Vamadeva: “I, Vamadeva, being yet in the womb, knew all the births of these gods and their causes. In a hundred cities of iron they held me down and kept me; I broke through them all with might and violence, like a hawk I soared up into my heavens.” While yet he lay in the womb, thus said Vamadeva.

6

sa evaṁ vidvānasmāccharīrabhedādūrdhva utkramyāmuṣmin svarge loke sarvān kāmānāptvāmṛtaḥ samabhavatsamabhavat

And because he knew this, therefore when the strings of the body were snapped asunder, lo he soared forth into yonder world of Paradise and there having possessed all desires, put death behind him, yea, he put death behind him.

Chapter V

1

ko'yamātmeti vayamupāsmahe kataraḥ sa ātmā
yena vā paśyati yena vā śṛṇoti yena vā gandhānājighrati
yena vā vācaṁ vyākaroti yena vā svādu cāsvādu ca vijānāti

Who is this Spirit that we may adore Him? and which of all these is the Spirit? by whom one seeth or by whom one heareth or by whom one smelleth all kinds of perfume or by whom one uttereth clearness of speech or by whom one knoweth the sweet and bitter.

2

yadetaddhṛdayaṁ manaścaitat
saṅjñānamājñānaṁ vijñānaṁ prajñānaṁ medhā dṛṣṭirdhṛtirmatirmanīṣā
jūtiḥ smṛtiḥ saṅkalpaḥ kraturasuḥ kāmo vaśa iti
sarvāṇyevaitāni prajñānasya nāmadheyāni bhavanti

This which is the heart, is mind also. Concept and will and analysis and wisdom and intellect and vision and continuity of purpose and feeling and understanding, pain and memory and volition and operation of thought and vitality and desire and passion, all these, yea all, are but names of the Eternal Wisdom.

3

eṣa brahmaiṣa indra eṣa prajāpatirete sarve devā imāni ca pañca mahābhūtāni
pṛthivī vāyurākāśa āpo jyotīṁṣītyetānīmāni ca kṣudramiśrāṇīva
bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca svedajāni codbhijjāni cāśvā
gāvaḥ puruṣā hastino yatkiṁcedaṁ prāṇi jaṅgamaṁ ca patatri ca
yacca sthāvaraṁ sarvaṁ tat prajñānetraṁ prajñāne pratiṣṭhitaṁ
prajñānetro lokaḥ prajñā pratiṣṭhā prajñānaṁ brahma

This creating Brahma; this ruling Indra; this Prajapati Father of his peoples; all these Gods and these five elemental substances, even earth, air, ether, water and the shining principles; and these great creatures and those small; and seeds of either sort; and things egg-born and things sweat-born and things born of the womb and plants that sprout; and horses and cattle and men and elephants; yea, whatsoever thing here breatheth and all that moveth and everything that hath wings and whatso moveth not; by Wisdom all these are guided and have their firm abiding in Wisdom. For Wisdom is the eye of the world, Wisdom is the sure foundation, Wisdom is Brahman Eternal.

4

sa etena prajñenātmanāsmāllokādutkramyāmuṣmin svarge loke sarvān kāmānāptvāmṛtaḥ samabhavatsamabhavat

By the strength of the wise and seeing Self the sage having soared up from this world ascended into his other world of Paradise; and there having possessed desire, put death behind him, yea, he put death behind him.

Taittiriya Upanishad

Shiksha Valli

Chapter I

hariḥ oṁ, śaṁ no mitraḥ śaṁ varuṇaḥ, śaṁ no bhavatvaryamā, śaṁ na indro bṛhaspatiḥ, śaṁ no viṣṇururukramaḥ, namo brahmaṇe, namaste vāyo, tvameva pratyakṣaṁ brahmāsi, tvāmeva pratyakṣaṁ brahma vadiṣyāmi, ṛtaṁ vadiṣyāmi, satyaṁ vadiṣyāmi, tanmāmavatu, tadvaktāramavatu, avatu mām, avatu vaktāram, oṁ śāntiḥ śāntiḥ śāntiḥ

Hari OM. Be peace to us Mitra. Be peace to us Varouna. Be peace to us Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu be peace to us. Adoration to the Eternal. Adoration to thee, O Vaiou. Thou, thou art the visible Eternal and as the visible Eternal I will declare thee. I will declare Righteousness! I will declare Truth! May that protect me! May that protect the Speaker! Yea, may it protect me! May it protect the Speaker. OM Peace! Peace! Peace!

Chapter II

oṁ śīkṣāṁ vyākhyāsyāmaḥ, varṇaḥ svaraḥ, mātrā balam, sāma saṅtānaḥ, ityuktaḥ śīkṣādhyāyaḥ

OM. We will expound Shiksha, the elements. Syllable and Accent, Pitch and Effort, Even Tone and Continuity, in these six we have declared the chapter of the elements.

Chapter III

saha nau yaśaḥ, saha nau brahmavarcasam, athātaḥ saṁhitāyā upaniṣadaṁ vyākhyāsyāmaḥ, pañcasvadhikaraṇeṣu, adhilokamadhijyautiṣamadhividyamadhiprajamadhyātmam, tā mahāsaṁhitā ityācakṣate

athādhilokam, pṛthivī pūrvarūpam, dyauruttararūpam, ākāśaḥ saṁdhiḥ, vāyuḥ saṁdhānam, ityadhilokam

athādhijyautiṣam, agniḥ pūrvarūpam, āditya uttararūpam, āpaḥ saṁdhiḥ, vaidyutaḥ saṁdhānam, ityadhijyautiṣam

athādhividyam, ācāryaḥ pūrvarūpam, antevāsyuttararūpam, vidyā saṁdhiḥ, pravacanaṁ saṁdhānam, ityadhividyam

athādhiprajam, mātā pūrvarūpam, pitottararūpam, prajā saṁdhiḥ, prajananaṁ saṁdhānam, ityadhiprajam

athādhyātmam, adharā hanuḥ pūrvarūpam, uttarā hanuruttararūpam, vāk saṁdhiḥ, jihvā saṁdhānam, ityadhyātmam

itīmā mahāsaṁhitāḥ, ya evametā mahāsaṁhitā vyākhyātā veda, saṁdhīyate prajayā paśubhiḥ, brahmavarcasenānnādyena suvargyeṇa lokena

Together may we attain glory, together to the radiance of holiness. Hereupon we will expound next the secret meaning of Sanhita whereof there are five capitals; Concerning the Worlds: Concerning the Shining Fires: Concerning the Knowledge: Concerning Progeny: Concerning Self. These are called the great Sanhitas.

Now concerning the worlds. Earth is the first form; the heavens are the second form; ether is the linking; air is the joint of the linking. Thus far concerning the worlds.

Next concerning the shining fires. Fire is the first form; the Sun is the latter form; the waters are the linking; electricity is the joint of the linking. Thus far concerning the shining fires.

Next concerning the Knowledge. The Master is the first form; the disciple is the latter form; Knowledge is the linking; exposition is the joint of the linking. Thus far concerning the Knowledge.

Next concerning progeny. The mother is the first form; the father is the latter form; progeny is the linking; act of procreation is the joint of the linking. Thus far concerning progeny.

Next concerning Self. The upper jaw is the first form; the lower jaw is the latter form; speech is the linking; the tongue is the joint of the linking. Thus far concerning Self.

These are the great Sanhitas. He who knoweth thus the great Sanhitas as we have expounded them, to him are linked progeny

and wealth of cattle and the radiance of holiness and food and all that is of food and the world of his high estate in heaven.

Chapter IV

yaśchandasāmṛṣabho viśvarūpaḥ, chandobhyo'dhyamṛtātsaṁbabhūva, sa mendro medhayā spṛṇotu, amṛtasya deva dhāraṇo bhūyāsam, śarīraṁ me vicarṣaṇam, jihvā me madhumattamā, karṇābhyāṁ bhūri viśruvam, brahmaṇaḥ kośo'si medhayā pihitaḥ, śrutaṁ me gopāya

āvahantī vitanvānā, kurvāṇācīramātmanaḥ, vāsāṁsi mama gāvaśca, annapāne ca sarvadā, tato me śriyamāvaha, lomaśāṁ paśubhiḥ saha svāhā

ā mā yantu brahmacāriṇaḥ svāhā

vi māyantu brahmacāriṇaḥ svāhā

pra māyantu brahmacāriṇaḥ svāhā

damāyantu brahmacāriṇaḥ svāhā

śamāyantu brahmacāriṇaḥ svāhā

yaśo jane'sāni svāhā

śreyān vasyaso'sāni svāhā

taṁ tvā bhaga praviśāni svāhā

sa mā bhaga praviśa svāhā

tasmin sahasraśākhe, ni bhagāhaṁ tvayi mṛje svāhā

yathāpaḥ pravatā yanti, yathā māsā aharjaram, evaṁ māṁ brahmacāriṇaḥ, dhātarāyantu sarvataḥ svāhā

prativeśo'si pra mā bhāhi pra mā padyasva

The bull of the hymns of Veda whose visible form is all this Universe, he above the Vedas who sprang from that which is deathless, may Indra increase intellect unto me for my strengthening. O God, may I become a vessel of immortality. May my body be swift to all works, may my tongue drop pure honey. May I hear vast and manifold lore with my ears. O Indra, thou art the sheath of the Eternal and the veil that the workings of brain have drawn over Him; preserve whole unto me the sacred lore that I have studied.

She bringeth unto me wealth and extendeth it, yea, she

maketh speedily my own raiment and cattle and drink and food now and always; therefore carry to me Fortune of much fleecy wealth and cattle with her. Swaha!

May the Brahmacharins come unto me. Swaha!

From here and there may the Brahmacharins come unto me. Swaha!

May the Brahmacharins set forth unto me. Swaha!

May the Brahmacharins attain self-mastery. Swaha!

May the Brahmacharins attain to peace of soul. Swaha!

May I be a name among the folk! Swaha!

May I be the first of the wealthy! Swaha!

O Glorious Lord, into That which is Thou may I enter. Swaha!

Do thou also enter into me, O Shining One. Swaha!

Thou art a river with a hundred branching streams, O Lord of Grace, in thee may I wash me clean. Swaha!

As the waters of a river pour down the steep, as the months of the year hasten to the old age of days, O Lord that cherisheth, so may the Brahmacharins come to me from all the regions. Swaha!

O Lord, thou art my neighbour, thou dwellest very near me. Come to me, be my light and sun.

Chapter V

bhūrbhuvaḥ suvariti vā etāstisro vyāhṛtayaḥ, tāsāmu ha smaitāṁ caturthīm, māhācamasyaḥ pravedayate, maha iti, tad brahma, sa ātmā, aṅgānyanyā devatāḥ

bhūriti vā ayaṁ lokaḥ, bhuva ityantarikṣam, suvarityasau lokaḥ, maha ityādityaḥ, ādityena vāva sarve lokā mahīyante

bhūriti vā agniḥ, bhuva iti vāyuḥ, suvarityādityaḥ, maha iti candramāḥ, candramasā vāva sarvāṇi jyotīṁṣi mahīyante

bhūriti vā ṛcaḥ, bhuva iti sāmāni, suvariti yajūṁṣi, maha iti brahma, brahmaṇā vāva sarve vedā mahīyante

bhūriti vai prāṇaḥ, bhuva ityapānaḥ, suvariti vyānaḥ, maha ityannam, annena vāva sarve prāṇā mahīyante

tā vā etāścatasraścaturdhā, catasraścatasro vyāhṛtayaḥ, tā yo veda, sa veda brahma, sarve'smai devā balimāvahanti

Bhur, Bhuvar and Suvar, these are the three Words of His naming. Verily the Rishi Mahachamasya made known a fourth to these, which is Mahas. It is Brahman, it is the Self, and the other gods are his members.

Bhur, it is this world; Bhuvar, it is the sky; Suvar, it is the other world: but Mahas is the Sun. By the Sun all these worlds increase and prosper.

Bhur, it is Fire; Bhuvar, it is Air; Suvar, it is the Sun: but Mahas is the Moon. By the Moon all these shining fires increase and prosper.

Bhur, it is the hymns of the Rigveda; Bhuvar, it is the hymns of the Sama; Suvar, it is the hymns of the Yajur: but Mahas is the Eternal. By the Eternal all these Vedas increase and prosper.

Bhur, it is the main breath; Bhuvar, it is the lower breath; Suvar, it is the breath pervasor: but Mahas is food. By food all these breaths increase and prosper.

These are the four and they are fourfold; — four Words of His naming and each is four again. He who knoweth these knoweth the Eternal, and to him all the Gods carry the offering.

Chapter VI

sa ya eṣo'ntarhṛdaya ākāśaḥ, tasminnayaṁ puruṣo manomayaḥ, amṛto hiraṇmayaḥ, antareṇa tāluke, ya eṣa stana ivāvalambate, sendrayoniḥ, yatrāsau keśānto vivartate, vyapohya śīrṣakapāle

bhūrityagnau pratitiṣṭhati, bhuva iti vāyau, suvarityāditye, maha iti brahmaṇi, āpnoti svārājyam, āpnoti manasaspatim, vākpatiś-cakṣuṣpatiḥ, śrotrapatirvijñānapatiḥ, etattato bhavati, ākāśaśarīraṁ brahma, satyātma prāṇārāmaṁ mana ānandam, śāntisamṛddhamamṛtam, iti prācīnayogyopāssva

Lo this heaven of ether which is in the heart within, there dwelleth the Being who is all Mind, the radiant and golden Immortal. Between the two palates, this that hangeth down like

the breast of a woman, is the womb of Indra; yea where the hair at its end whirleth round like an eddy, there it divideth the skull and pusheth through it.

As Bhur He is established in Agni, as Bhuvar in Vaiou, as Suvar in the Sun, as Mahas in the Eternal. He attaineth to the kingdom of Himself; He attaineth to be the Lord of Mind; He becometh Lord of Speech, Lord of Sight, Lord of Hearing, Lord of the Knowledge. Thereafter this too He becometh, — the Eternal whose body is all ethereal space, whose soul is Truth, whose bliss is in Mind, who taketh His ease in Prana, the Rich in Peace, the Immortal. As such, O son of the ancient Yoga, do thou adore Him.

Chapter VII

pṛthivyantarikṣaṁ dyaurdiśo'vāntaradiśaḥ, agnirvāyurādityaścandramā nakṣatrāṇi, āpa oṣadhayo vanaspataya ākāśa ātmā, ityadhibhūtam

athādhyātmam, prāṇo vyāno'pāna udānaḥ samānaḥ, cakṣuḥ śrotraṁ mano vāk tvak, carma māṁsaṁ snāvāsthi majjā, etadadhividhāya ṛṣiravocat, pāñktaṁ vā idaṁ sarvam, pāñktenaiva pāñktaṁ spṛṇotīti

Earth, sky, heaven, the quarters and the lesser quarters; Fire, Air, Sun, Moon and the Constellations; Waters, herbs of healing, trees of the forest, ether and the Self in all; these three concerning this outer creation.

Then concerning the Self. The main breath, the middle breath, the nether breath, the upper breath and the breath pervasor; eye, ear, mind, speech and the skin; hide, flesh, muscle, bone and marrow. Thus the Rishi divided them and said, “In sets of five is this universe; five and five with five and five He relateth.”

Chapter VIII

omiti brahma, omitīdaṁ sarvam, omityetadanukṛtirha sma vā apyo śrāvayetyāśrāvayanti, omiti sāmāni gāyanti, oṁ śomiti śastrāṇi śaṁsanti, omityadhvaryuḥ pratigaraṁ pratigṛṇāti, omiti brahmā prasauti,

omityagnihotramanujānāti, omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnavānīti, brahmaivopāpnoti

OM is the Eternal, OM is all this universe. OM is the syllable of assent: saying OM! let us hear, they begin the citation. With OM they sing the hymns of the Sama; with OM SHOM they pronounce the Shastra. With OM the priest officiating at the sacrifice sayeth the response. With OM Brahma beginneth creation (or With OM the chief priest giveth sanction). With OM one sanctioneth the burnt offering. With OM the Brahmin ere he expound the Knowledge, crieth "May I attain the Eternal." The Eternal verily he attaineth.

Chapter IX

ṛtaṁ ca svādhyāyapravacane ca, satyaṁ ca svādhyāyapravacane ca, tapaśca svādhyāyapravacane ca, damaśca svādhyāyapravacane ca, śamaśca svādhyāyapravacane ca, agnayaśca svādhyāyapravacane ca, agnihotraṁ ca svādhyāyapravacane ca, atithayaśca svādhyāyapravacane ca, mānuṣaṁ ca svādhyāyapravacane ca, prajā ca svādhyāyapravacane ca, prajanaśca svādhyāyapravacane ca, prajātiśca svādhyāyapravacane ca, satyamiti satyavacā rāthītaraḥ, tapa iti taponityaḥ pauruśiṣṭiḥ, svādhyāyapravacane eveti nāko maudgalyaḥ, taddhi tapastaddhi tapaḥ

Righteousness with the study and teaching of Veda; Truth with the study and teaching of Veda; askesis with the study and teaching of Veda; self-mastery with the study and teaching of Veda. Peace of soul with the study and teaching of Veda. The household fires with the study and teaching of Veda. The burnt offering with the study and teaching of Veda. Progeny with the study and teaching of Veda. Act of procreation with the study and teaching of Veda. Children of thy children with the study and teaching of Veda — *these duties*. "Truth is first" said the truth-speaker, the Rishi son of Rathitar. "Askesis is first" said the constant in austerity, the Rishi son of Purushishta. "Study and teaching of Veda is first" said Naka son of Mudgala. For this too is austerity and this too is askesis.

Chapter X

ahaṁ vṛkṣasya rerivā, kīrtiḥ pṛṣṭhaṁ gireriva, ūrdhvapavitro vājinīva svamṛtamasmi, draviṇaṁ savarcasam, sumedhā amṛto'kṣitaḥ, iti triśaṅkorvedānuvacanam

"I am He that moveth the Tree of the Universe and my glory is like the shoulders of a high mountain. I am lofty and pure like sweet nectar in the strong, I am the shining riches of the world, I am the deep thinker, the deathless One who decayeth not from the beginning." This is Trishanku's voicing of Veda and the hymn of his self-knowledge.

Chapter XI

vedamanūcyācāryo'ntevāsinamanuśāsti

satyaṁ vada, dharmaṁ cara, svādhyāyānmā pramadaḥ, ācāryāya priyaṁ dhanamāhṛtya prajātantuṁ mā vyavacchetsīḥ, satyānna pramaditavyam, dharmānna pramaditavyam, kuśalānna pramaditavyam, bhūtyai na pramaditavyam, svādhyāyapravacanābhyāṁ na pramaditavyam

devapitṛkāryābhyāṁ na pramaditavyam, mātṛdevo bhava, pitṛdevo bhava, ācāryadevo bhava, atithidevo bhava, yānyanavadyāni karmāṇi, tāni sevitavyāni, no itarāṇi, yānyasmākaṁ sucaritāni, tāni tvayopāsyāni, no itarāṇi

ye ke cāsmacchreyāṁso brāhmaṇāḥ, teṣāṁ tvayāsanena praśvasitavyam, śraddhayā deyam, aśraddhayā'deyam, śriyā deyam, hriyā deyam, bhiyā deyam, saṁvidā deyam, atha yadi te karmavicikitsā vā vṛttavicikitsā vā syāt, ye tatra brāhmaṇāḥ saṁmarśinaḥ, yuktā āyuktāḥ, alūkṣā dharmakāmāḥ syuḥ, yathā te tatra varteran, tathā tatra vartethāḥ, athābhyākhyāteṣu, ye tatra brāhmaṇāḥ saṁmarśinaḥ, yuktā āyuktāḥ, alūkṣā dharmakāmāḥ syuḥ, yathā te teṣu varteran, tathā teṣu vartethāḥ

eṣa ādeśaḥ, eṣa upadeśaḥ, eṣā vedopaniṣat, etadanuśāsanam, evamupāsitavyam, evamu caitadupāsyam

When the Master hath declared Veda, then he giveth the commandments to his disciple.

Speak truth, walk in the way of thy duty, neglect not the

study of Veda. Wheh thou hast brought to the Master the wealth that he desireth, thou shalt not cut short the long thread of thy race. Thou shalt not be negligent of truth; thou shalt not be negligent of thy duty; thou shalt not be negligent of welfare; thou shalt not be negligent towards thy increase and thy thriving; thou shalt not be negligent of the study and teaching of Veda.

Thou shalt not be negligent of thy works unto the Gods or thy works unto the Fathers. Let thy father be unto thee as thy God and thy mother as thy Goddess whom thou adorest. Serve the Master as a God and as a God the stranger within thy dwelling. The works that are without blame before the people, thou shalt do these with diligence and no others. The deeds we have done that are good and righteous, thou shalt practise these as a religion and no others.

Whosoever are better and nobler than we among the Brahmins, thou shalt refresh with a seat to honour them. Thou shalt give with faith and reverence; without faith thou shalt not give. Thou shalt give with shame, thou shalt give with fear; thou shalt give with fellow-feeling. Moreover if thou doubt of thy course or of thy action, then whatsoever Brahmins be there who are careful thinkers, devout, not moved by others, lovers of virtue, not severe or cruel, even as they do in that thing, so do thou. Then as to men accused and arraigned by their fellows, whatsoever Brahmins be there who are careful thinkers, devout, not moved by others, lovers of virtue, not severe or cruel, even as they are towards these, so be thou.

This is the law and the teaching. These are the Commandments. In such wise shalt thou practise religion, yea, verily in such wise do ever religiously.

Chapter XII

śaṁ no mitraḥ śaṁ varuṇaḥ, śaṁ no bhavatvaryamā, śaṁ na indro bṛhaspatiḥ, śaṁ no viṣṇururukramaḥ, namo brahmaṇe, namaste vāyo, tvameva pratyakṣaṁ brahmāsi, tvāmeva pratyakṣaṁ brahmāvādiṣam,

ṛtamavādiṣam, satyamavādiṣam, tanmāmāvīt, tadvaktāramāvīt, āvīnmām, āvīdvaktāram, oṁ śāntiḥ śāntiḥ śāntiḥ, hariḥ oṁ

Be peace to us Mitra. Be peace to us Varouna. Be peace to us Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu be peace to us. Adoration to the Eternal. Adoration to thee, O Vaiou. Thou, thou art the visible Eternal and as the visible Eternal I have declared thee. I have declared Righteousness; I have declared Truth. That has protected me. That has protected the Speaker. Yea it protected me; it protected the Speaker. OM. Peace. Peace. Peace. Hari OM.

Brahmananda Valli

hariḥ oṁ, saha nāvavatu, saha nau bhunaktu, saha vīryaṁ karavāvahai, tejasvi nāvadhītamastu mā vidviṣāvahai, oṁ śāntiḥ śāntiḥ śāntiḥ

Hari OM. Together may He protect us, together may He possess us, together may we make unto us strength and virility. May our study be full to us of light and power. May we never hate. OM! Peace, peace, peace.

Chapter I

oṁ brahmavidāpnoti param, tadeṣābhyuktā, satyaṁ jñānamanantaṁ brahma, yo veda nihitaṁ guhāyāṁ parame vyoman, so'śnute sarvānkāmān saha, brahmaṇā vipaściteti

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ, ākāśād vāyuḥ, vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā oṣadhayaḥ, oṣadhībhyo'nnam, annātpuruṣaḥ, sa vā eṣa puruṣo'nnarasamayaḥ, tasyedameva śiraḥ, ayaṁ dakṣiṇaḥ pakṣaḥ, ayamuttaraḥ pakṣaḥ, ayamātmā, idaṁ pucchaṁ pratiṣṭhā, tadapyeṣa śloko bhavati

OM. The knower of Brahman attaineth the Highest; for this is the verse that was declared of old, "Brahman is Truth, Brahman is Knowledge, Brahman is the Infinite, he that findeth Him hidden in the cavern heart of being; in the highest heaven of His creatures, lo he enjoyeth all desire and he abideth with the Eternal, even with that cognisant and understanding Spirit."

This is the Self, the Spirit, and from the Spirit ether was born; and from the ether, air; and from the air, fire; and from the fire, the waters; and from the waters, earth; and from the earth, herbs and plants; and from the herbs and plants, food; and from food man was born. Verily, man, this human being, is made of the essential substance of food. And this that we see is the head of him, and this is his right side and this is his left; and

this is his spirit and the self of him; and this is his lower member whereon he resteth abidingly. Whereof this is the Scripture.

Chapter II

annādvai prajāḥ prajāyante, yāḥ kāśca pṛthivīṁ śritāḥ, atho annenaiva jīvanti, athainadapi yantyantataḥ, annaṁ hi bhūtānāṁ jyeṣṭham, tasmāt sarvauṣadhamucyate, sarvaṁ vai te'nnamāpnuvanti, ye'nnaṁ brahmopāsate, annaṁ hi bhūtānāṁ jyeṣṭham, tasmātsarvauṣadhamucyate, annād bhūtāni jāyante, jātānyannena vardhante, adyate'tti ca bhūtāni, tasmādannaṁ taducyata iti

tasmādvā etasmādannarasamayāt, anyo'ntara ātmā prāṇamayaḥ, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣavidha eva, tasya puruṣavidhatām, anvayaṁ puruṣavidhaḥ, tasya prāṇa eva śiraḥ, vyāno dakṣiṇaḥ pakṣaḥ, apāna uttaraḥ pakṣaḥ, ākāśa ātmā, pṛthivī pucchaṁ pratiṣṭhā, tadapyeṣa śloko bhavati

Verily all sorts and races of creatures that have their refuge upon earth, are begotten from food; thereafter they live also by food and 'tis to food again that they return at the end and last. For food is the eldest of created things and therefore they name it the Green Stuff of the Universe. Verily they who worship the Eternal as food, attain the mastery of food to the uttermost; for food is the eldest of created things and therefore they name it the Green Stuff of the Universe. From food all creatures are born and being born they increase by food. Lo it is eaten and it eateth; yea it devoureth the creatures that feed upon it, therefore it is called food from the eating.

Now there is a second and inner Self which is other than this that is of the substance of food; and it is made of the vital stuff called Prana. And the Self of Prana filleth the Self of food. Now the Self of Prana is made in the image of a man; according as is the human image of the other, so is it in the image of the man. The main Breath is the head of him, the breath pervasor is his right side and the lower breath is his left side; ether is his spirit which is the self of him, earth is his lower member whereon he resteth abidingly. Whereof this is the Scripture.

Chapter III

prāṇaṁ devā anu prāṇanti, manuṣyāḥ paśavaśca ye, prāṇo hi bhūtānāmāyuḥ, tasmātsarvāyuṣamucyate, sarvameva ta āyuryanti, ye prāṇaṁ brahmopāsate, prāṇo hi bhūtānāmāyuḥ, tasmātsarvāyuṣamucyata iti, tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya

tasmādvā etasmātprāṇamayāt, anyo'ntara ātmā manomayaḥ, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣavidha eva, tasya puruṣavidhatām, anvayaṁ puruṣavidhaḥ, tasya yajureva śiraḥ, ṛgdakṣiṇaḥ pakṣaḥ, sāmottaraḥ pakṣaḥ, ādeśa ātmā, atharvāṅgirasaḥ pucchaṁ pratiṣṭhā, tadapyeṣa śloko bhavati

The Gods live and breathe under the dominion of Prana and men and all these that are beasts; for Prana is the life of created things and therefore they name it the Life-Stuff of the All. Verily they who worship the Eternal as Prana attain mastery of Life to the uttermost; for Prana is the life of created things and therefore they name it the Life-Stuff of the All. And this Self of Prana is the soul in the body of the former one which was of food.

Now there is yet a second and inner Self which is other than this that is of Prana, and it is made of Mind. And the Self of Mind filleth the Self of Prana. Now the Self of Mind is made in the image of a man; according as is the human image of the other, so is it in the image of the man. Yajur is the head of him and the Rigveda is his right side and the Samaveda is his left side: the Commandment is his spirit which is the self of him, Atharvan Ungirus is his lower member whereon he resteth abidingly. Whereof this is the Scripture.

Chapter IV

yato vāco nivartante, aprāpya manasā saha, ānandaṁ brahmaṇo vidvān, na bibheti kadācaneti, tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya

tasmādvā etasmānmanomayāt, anyo'ntara ātmā vijñānamayaḥ, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣavidha eva, tasya puruṣavidhatām, anvayaṁ puruṣavidhaḥ, tasya śraddhaiva śiraḥ, ṛtaṁ dakṣiṇaḥ pakṣaḥ, satyamuttaraḥ pakṣaḥ, yoga ātmā, mahaḥ pucchaṁ pratiṣṭhā, tadapyeṣa śloko bhavati

The delight of the Eternal from which words turn away without attaining and the mind also returneth baffled, who knoweth the delight of the Eternal? He shall fear nought now or hereafter. And this Self of Mind is the soul in the body to the former one which was of Prana.

Now there is yet a second and inner Self which is other than this which is of Mind and it is made of Knowledge. And the Self of Knowledge filleth the Self of Mind. Now the Knowledge-Self is made in the image of a man; according as is the human image of the other, so is it in the image of the man. Faith is the head of him, Law is his right side, Truth is his left side; Yoga is his spirit which is the self of him; Mahas (the material world) is his lower member whereon he resteth abidingly. Whereof this is the Scripture.

Chapter V

vijñānaṁ yajñaṁ tanute, karmāṇi tanute'pi ca, vijñānaṁ devāḥ sarve, brahma jyeṣṭhamupāsate, vijñānaṁ brahma cedveda, tasmāccenna pramādyati, śarīre pāpmano hitvā, sarvānkāmān samaśnuta iti, tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya

tasmādvā etasmādvijñānamayāt, anyo'ntara ātmānandamayaḥ, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣavidha eva, tasya puruṣavidhatām, anvayaṁ puruṣavidhaḥ, tasya priyameva śiraḥ, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ, ānanda ātmā, brahma pucchaṁ pratiṣṭhā, tadapyeṣa śloko bhavati

Knowledge spreadeth the feast of sacrifice and knowledge spreadeth also the feast of works; all the gods offer adoration to him as to Brahman and the Elder of the Universe. For if one worship Brahman as the knowledge and if one swerve not from it neither falter, then he casteth sin from him in this body and tasteth all desire. And this Self of Knowledge is the soul in the body to the former one which was of Mind.

Now there is yet a second and inner self which is other than this which is of Knowledge and it is fashioned out of Bliss. And the Self of Bliss filleth the Self of Knowledge. Now the Bliss

Self is made in the image of a man; according as is the human image of the other, so is it made in the image of the man. Love is the head of Him; Joy is His right side; pleasure is His left side; Bliss is His spirit which is the self of Him; the Eternal is His lower member wherein He resteth abidingly. Whereof this is the Scripture.

Chapter VI

asanneva sa bhavati, asad brahmeti veda cet, asti brahmeti cedveda, santamenaṁ tato viduriti, tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya, athāto'nupraśnāḥ, utāvidvānamuṁ lokaṁ pretya, kaścana gacchatī, āho vidvānamuṁ lokaṁ pretya, kaścitsamaśnutā3 u

so'kāmayata, bahu syāṁ prajāyeyeti, sa tapo'tapyata, satapastaptvā, idaṁ sarvamasṛjata, yadidaṁ kiṁca, tatsṛṣṭvā, tadevānuprāviśat, tadanupraviśya, sacca tyaccābhavat, niruktaṁ cāniruktaṁ ca, nilayanaṁ cānilayanaṁ ca, vijñānaṁ cāvijñānaṁ ca, satyaṁ cānṛtaṁ ca satyamabhavat, yadidaṁ kiṁca, tatsatyamityācakṣate, tadapyeṣa śloko bhavati

One becometh as the unexisting, if he know the Eternal as negation; but if one knoweth of the Eternal that He is, then men know him for the saint and the one reality. And this Self of Bliss is the soul in the body to the former one which was of Knowledge. And thereupon there arise these questions. "When one who hath not the Knowledge, passeth over to that other world, doth any such travel farther? Or when one who knoweth, hath passed over to the other world, doth any such enjoy possession?"

The Spirit desired of old "I would be manifold for the birth of peoples." Therefore He concentrated all Himself in thought, and by the force of His brooding He created all this universe, yea all whatsoever existeth. Now when He had brought it forth, He entered into that He had created, He entering in became the Is here and the May Be there; He became that which is defined and that which hath no feature; He became this housed thing and that houseless; He became Knowledge and He became Ignorance; He became Truth and He became falsehood. Yea He

became all truth, even whatsoever here existeth. Therefore they say of Him that He is Truth. Whereof this is the Scripture.

Chapter VII

asadvā idamagra āsīt, tato vai sadajāyata, tadātmānaṁ svayamakuruta, tasmāt tatsukṛtamucyata iti, yadvai tatsukṛtam, raso vai saḥ, rasaṁ hyevāyaṁ labdhvānandī bhavati, ko hyevānyātkaḥ prāṇyāt, yadeṣa ākāśa ānando na syāt, eṣa hyevānandayāti, yadā hyevaiṣa etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṁ pratiṣṭhāṁ vindate, atha so'bhayaṁ gato bhavati, yadā hyevaiṣa etasminnudaramantaraṁ kurute, atha tasya bhayaṁ bhavati, tat tveva bhayaṁ viduṣo'manvānasya, tadapyeṣa śloko bhavati

In the beginning all this Universe was Non-Existent and Unmanifest, from which this manifest Existence was born. Itself created itself; none other created it. Therefore they say of it the well and beautifully made. Lo this that is well and beautifully made, verily it is no other than the delight behind existence. When he hath gotten him this delight, then it is that this creature becometh a thing of bliss; for who could labour to draw in the breath or who could have strength to breathe it out, if there were not that Bliss in the heaven of his heart, the ether within his being? It is He that is the fountain of bliss; for when the Spirit that is within us findeth his refuge and firm foundation in the Invisible Bodiless Undefinable and Unhoused Eternal, then he hath passed beyond the reach of Fear. But when the Spirit that is within us maketh for himself even a little difference in the Eternal, then he hath fear, yea the Eternal himself becometh a terror to such a knower who thinketh not. Whereof this is the Scripture.

Chapter VIII

bhīṣāsmād vātaḥ pavate, bhīṣodeti sūryaḥ, bhīṣāsmādagniścendraśca, mṛtyurdhāvati pañcama iti, saiṣānandasya mīmāṅsā bhavati, yuvā syāt sādhuyuvādhyāyakaḥ, āśiṣṭho dṛḍhaṣṭho baliṣṭhaḥ, tasyeyaṁ pṛthivī

sarvā vittasya pūrṇā syāt, sa eko mānuṣa ānandaḥ, te ye śataṁ mānuṣā ānandāḥ, sa eko manuṣyagandharvāṇāmānandaḥ, śrotriyasya cākāmahatasya, te ye śataṁ manuṣyagandharvāṇāmānandāḥ, sa eko devagandharvāṇāmānandaḥ, śrotriyasya cākāmahatasya, te ye śataṁ devagandharvāṇāmānandāḥ, sa ekaḥ pitṝṇāṁ ciralokalokānāmānandaḥ, śrotriyasya cākāmahatasya, te ye śataṁ pitṝṇāṁ ciralokalokānāmānandāḥ, sa eka ājānajānāṁ devānāmānandaḥ, śrotriyasya cākāmahatasya, te ye śatamājānajānāṁ devānāmānandāḥ, sa ekaḥ karmadevānāṁ devānāmānandaḥ, ye karmaṇā devānapiyanti, śrotriyasya cākāmahatasya, te ye śataṁ karmadevānāṁ devānāmānandāḥ, sa eko devānāmānandaḥ, śrotriyasya cākāmahatasya, te ye śataṁ devānāmānandāḥ, sa eka indrasyānandaḥ, śrotriyasya cākāmahatasya, te ye śatamindrasyānandāḥ, sa eko bṛhaspaterānandaḥ, śrotriyasya cākāmahatasya, te ye śataṁ bṛhaspaterānandāḥ, sa ekaḥ prajāpaterānandaḥ, śrotriyasya cākāmahatasya, te ye śataṁ prajāpaterānandāḥ, sa eko brahmaṇa ānandaḥ, śrotriyasya cākāmahatasya

sa yaścāyaṁ puruṣe, yaścāsāvāditye, sa ekaḥ, sa ya evaṁvit, asmāllokāt pretya, etamannamayamātmānamupasaṁkrāmati, etaṁ prāṇamayamātmānamupasaṁkrāmati, etaṁ manomayamātmānamupasaṁkrāmati, etaṁ vijñānamayamātmānamupasaṁkrāmati, etamānandamayamātmānamupasaṁkrāmati, tadapyeṣa śloko bhavati

Through the fear of Him the Wind bloweth; through the fear of Him the Sun riseth; through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent and lovely in his youth, a great student; let him have fair manners and a most firm heart and great strength of body, and let all this wide earth be full of wealth for his enjoying. That is the measure of bliss of one human being. Now a hundred and a hundredfold of the human measure of bliss, is one bliss of men that have become angels in heaven. And this is the bliss of the Veda-wise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of angelic bliss is one bliss of Gods that are angels in heaven. And this is the bliss of the Veda-wise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of divine angelic bliss is one bliss of the Fathers whose world of heaven is their world for ever. And

this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of bliss of the Fathers whose worlds are for ever, is one bliss of the Gods who are born as Gods in heaven. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of bliss of the firstborn in heaven, is one bliss of the Gods of work who are Gods, for by the strength of their deeds they depart and are Gods in heaven. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of bliss of the Gods of work, is one bliss of the great Gods who are Gods for ever. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of divine bliss, is one bliss of Indra, the King in Heaven. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of Indra's bliss is one bliss of Brihaspati, who taught the Gods in heaven. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of Brihaspati's bliss, is one bliss of Prajapati, the Almighty Father. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth. A hundred and a hundredfold of this measure of Prajapati's bliss, is one bliss of the Eternal Spirit. And this is the bliss of the Vedawise whose soul the blight of desire not toucheth.

The Spirit who is here in a man and the Spirit who is there in the Sun, it is one Spirit and there is no other. He who knoweth this, when he hath gone away from this world, passeth to this Self which is of food; he passeth to this Self which is of Prana; he passeth to this Self which is of Mind; he passeth to this Self which is of Knowledge; he passeth to this Self which is of Bliss. Whereof this is the Scripture.

Chapter IX

yato vāco nivartante, aprāpya manasā saha, ānandaṁ brahmaṇo vidvān, na bibheti kutaścaneti, etaṁ ha vāva na tapati, kimahaṁ sādhu nākaravam, kimahaṁ pāpamakaravamiti, sa ya evaṁ vidvānete ātmānaṁ spṛṇute, ubhe hyevaiṣa ete ātmānaṁ spṛṇute, ya evaṁ veda, ityupaniṣat

saha nāvavatu, saha nau bhunaktu, saha vīryaṁ karavāvahai, tejasvi nāvadhītamastu mā vidviṣāvahai, oṁ śāntiḥ śāntiḥ śāntiḥ

The Bliss of the Eternal from which words turn back without attaining and mind also returneth baffled, who knoweth the Bliss of the Eternal? He feareth not for aught in this world or elsewhere. Verily to him cometh not remorse and her torment saying "Why have I left undone the good and why have I done that which was evil?" For he who knoweth the Eternal, knoweth these that they are alike his Spirit; yea, he knoweth both evil and good for what they are and delivereth Spirit, who knoweth the Eternal. And this is Upanishad, the secret of the Veda.

Together may He protect us, together may He possess us, together may we make unto us strength and virility. May our reading be full of light and power. May we never hate. OM Peace! Peace! Peace! Hari OM!

Bhrigu Valli

hariḥ oṁ, saha nāvavatu, saha nau bhunaktu, saha vīryaṁ karavāvahai, tejasvi nāvadhītamastu mā vidviṣāvahai, oṁ śāntiḥ śāntiḥ śāntiḥ

Hari OM. Together may He protect us, together may He possess us, together may we make unto us force and virility. May our reading be full of light and power. May we never hate. OM Peace! Peace! Peace!

Chapter I

bhṛgurvai vāruṇiḥ, varuṇaṁ pitaramupasasāra, adhīhi bhagavo brahmeti, tasmā etat provāca, annaṁ prāṇaṁ cakṣuḥ śrotraṁ mano vācamiti, taṁ hovāca, yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayantyabhisaṁviśanti, tad vijijñāsasva, tad brahmeti, sa tapo'tapyata, sa tapastaptvā

Bhrigu, Varouna's son, came unto his father Varouna and said "Lord, teach me the Eternal." And his father declared it unto him thus "Food and Prana and Eye and Ear and Mind — even these." Verily he said unto him "Seek thou to know that from which these creatures are born, whereby being born they live and to which they go hence and enter again; for that is the Eternal." And Bhrigu concentrated himself in thought and by the askesis of his brooding

Chapter II

annaṁ brahmeti vyajānāt, annāddhyeva khalvimāni bhūtāni jāyante, annena jātāni jīvanti, annaṁ prayantyabhisaṁviśantīti, tadvijñāya, punareva varuṇaṁ pitaramupasasāra, adhīhi bhagavo brahmeti, taṁ hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo'tapyata, sa tapastaptvā

He knew food for the Eternal. For from food alone, it appeareth, are these creatures born and being born they live by food, and into food they depart and enter again. And when he had known this, he came again to Varouna his father and said "Lord, teach me the Eternal." And his father said to him "By askesis do thou seek to know the Eternal, for concentration in thought is the Eternal." He concentrated himself in thought and by the energy of his brooding

Chapter III

prāṇo brahmeti vyajānāt, prāṇāddhyeva khalvimāni bhūtāni jāyante, prāṇena jātāni jīvanti, prāṇaṁ prayantyabhisaṁviśantīti, tadvijñāya, punareva varuṇaṁ pitaramupasasāra, adhīhi bhagavo brahmeti, taṁ hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo'tapyata, sa tapastaptvā

He knew Prana for the Eternal. For from Prana alone, it appeareth, are these creatures born and being born they live by Prana and to Prana they go hence and return. And when he had known this, he came again to Varouna his father and said "Lord, teach me the Eternal." But his father said to him "By askesis do thou seek to know the Eternal, for askesis in thought is the Eternal." He concentrated himself in thought and by the energy of his brooding

Chapter IV

mano brahmeti vyajānāt, manaso hyeva khalvimāni bhūtāni jāyante, manasā jātāni jīvanti, manaḥ prayantyabhisaṁviśantīti, tadvijñāya, punareva varuṇaṁ pitaramupasasāra, adhīhi bhagavo brahmeti, taṁ hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo'tapyata, sa tapastaptvā

He knew mind for the Eternal. For from mind alone, it appeareth, are these creatures born and being born they live by

mind, and to mind they go hence and return. And when he had known this, he came again to Varouna his father and said "Lord, teach me the Eternal." But his father said to him "By askesis do thou seek to know the Eternal, for concentration of force is the Eternal." He concentrated himself in thought and by the energy of his brooding

Chapter V

vijñānaṁ brahmeti vyajānāt, vijñānāddhyeva khalvimāni bhūtāni jāyante, vijñānena jātāni jīvanti, vijñānaṁ prayantyabhisaṁviśantīti, tadvijñāya, punareva varuṇaṁ pitaramupasasāra, adhīhi bhagavo brahmeti, taṁ hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo'tapyata, sa tapastaptvā

He knew Knowledge for the Eternal. For from Knowledge alone, it appeareth, are these creatures born and being born they live by Knowledge and to Knowledge they go hence and return. And when he had known this, he came again to Varouna his father and said "Lord, teach me the Eternal." But his father said to him "By askesis do thou seek to know the Eternal, for concentration of force is the Eternal." He concentrated himself in thought and by the energy of his brooding

Chapter VI

ānando brahmeti vyajānāt, ānandāddhyeva khalvimāni bhūtāni jāyante, ānandena jātāni jīvanti, ānandaṁ prayantyabhisaṁviśantīti, saiṣā bhārgavī vāruṇī vidyā, parame vyomanpratiṣṭhitā, sa ya evaṁ veda pratitiṣṭhati, annavānannādo bhavati, mahānbhavati prajayā paśubhirbrahmavarcasena, mahānkīrtyā

He knew Bliss for the Eternal. For from Bliss alone, it appeareth, are these creatures born and being born they live by Bliss and to Bliss they go hence and return. This is the lore of Bhrigu, the lore of Varouna, which hath its firm base in the highest heaven.

Who knoweth, getteth his firm base, he becometh the master of food and its eater, great in progeny, great in cattle, great in the splendour of holiness, great in glory.

Chapter VII

annaṁ na nindyāt, tad vratam, prāṇo vā annam, śarīramannādam, prāṇe śarīraṁ pratiṣṭhitam, śarīre prāṇaḥ pratiṣṭhitaḥ, tadetadannamanne pratiṣṭhitam, sa ya etadannamanne pratiṣṭhitaṁ veda pratitiṣṭhati, annavānannādo bhavati, mahānbhavati prajayā paśubhirbrahmavarcasena, mahānkīrtyā

Thou shalt not blame food; for that is thy commandment unto labour. Verily Prana also is food, and the body is the eater. The body is established upon Prana and Prana is established upon the body. Therefore food here is established upon food. He who knoweth this food that is established upon food, getteth his firm base, he becometh the master of food and its eater, great in progeny, great in cattle, great in the radiance of holiness, great in glory.

Chapter VIII

annaṁ na paricakṣīta, tad vratam, āpo vā annam, jyotirannādam, apsu jyotiḥ pratiṣṭhitam, jyotiṣyāpaḥ pratiṣṭhitāḥ, tadetadannamanne pratiṣṭhitam, sa ya etadannamanne pratiṣṭhitaṁ veda pratitiṣṭhati, annavānannādo bhavati, mahānbhavati prajayā paśubhirbrahmavarcasena, mahānkīrtyā

Thou shalt not reject food; for that too is the vow of thy labour. Verily the waters also are food, and the bright fire is the eater. The fire is established upon the waters and the waters are established upon the fires. Here too is food established upon food. He who knoweth this food that is established upon food, getteth his firm base, he becometh the master of food and its eater, great in progeny, great in cattle, great in the radiance of holiness, great in glory.

Chapter IX

annaṁ bahu kurvīta, tad vratam, pṛthivī vā annam, ākāśo'nnādaḥ, pṛthivyāmākāśaḥ pratiṣṭhitaḥ, ākāśe pṛthivī pratiṣṭhitā, tadetadannamanne pratiṣṭhitam, sa ya etadannamanne pratiṣṭhitaṁ veda pratitiṣṭhati, annavānannādo bhavati, mahānbhavati prajayā paśubhirbrahmavarcasena, mahānkīrtyā

Thou shalt increase and amass food; for that too is thy commandment unto labour. Verily, earth also is food and ether is the eater. Ether is established upon earth and earth is established upon ether. Here too is food established upon food. He who knoweth this food that is established upon food, getteth his firm base. He becometh the master of food and its eater, great in progeny, great in cattle, great in the radiance of holiness, great in glory.

Chapter X

na kaṁcana vasatau pratyācakṣīta, tad vratam, tasmād yayā kayā ca vidhayā bahvannaṁ prāpnuyāt, arādhyasmā annamityācakṣate, etadvai mukhato'nnaṁ rāddham, mukhato'smā annaṁ rādhyate, etadvai madhyato'nnaṁ rāddham, madhyato'smā annaṁ rādhyate, etadvā antato'nnaṁ rāddham, antato'smā annaṁ rādhyate, ya evaṁ veda, kṣema iti vāci, yogakṣema iti prāṇāpānayoḥ, karmeti hastayoḥ, gatiriti pādayoḥ, vimuktiriti pāyau, iti mānuṣīḥ samājñāḥ, atha daivīḥ, tṛptiriti vṛṣṭau, balamiti vidyuti, yaśa iti paśuṣu, jyotiriti nakṣatreṣu, prajātiramṛtamānanda ityupasthe, sarvamityākāśe, tatpratiṣṭhetyupāsīta, pratiṣṭhāvān bhavati, tanmaha ityupāsīta, mahān bhavati, tanmana ityupāsīta, mānavān bhavati, tannama ityupāsīta, namyante'smai kāmāḥ, tad brahmetyupāsīta, brahmavān bhavati, tad brahmaṇaḥ parimara ityupāsīta, paryeṇaṁ mriyante dviṣantaḥ sapatnāḥ, pari ye'priyā bhrātṛvyāḥ, sa yaścāyaṁ puruṣe, yaścāsāvāditye, sa ekaḥ, sa ya evaṁvit, asmāllokāt pretya, etamannamayamātmānamupasaṁkramya, etaṁ prāṇamayamātmānamupasaṁkramya, etaṁ manomayamātmānamupasaṁkramya, etaṁ vijñānamayamātmānamupasaṁkramya, etamānandamayamātmānamupasaṁkranya, imāṁllokān kāmānnī kāmarūpyanusaṁcaran, etat sāma gāyannāste, hā3vu hā3vu hā3vu, ahamannamahamannamahamannam, ahamannādo3'hamannādo3'hamannādaḥ, ahaṁ

ślokakṛdahaṁ ślokakṛdahaṁ ślokakṛt, ahamasmi prathamajā ṛtā3sya, pūrvaṁ devebhyo amṛtasya nā3bhāyi, yo mā dadāti sa ideva mā3vāḥ, ahamannamannamadantamā3dmi, ahaṁ viśvaṁ bhuvanamabhyabhavā3m, suvarna jyotīḥ, ya evaṁ veda, ityupaniṣat

saha nāvavatu, saha nau bhunaktu, saha vīryaṁ karavāvahai, tejasvi nāvadhītamastu mā vidviṣāvahai, oṁ śāntiḥ śāntiḥ śāntiḥ, hariḥ oṁ

Thou shalt not reject any man in thy habitation, for that too is thy commandment unto labour. Therefore in whatsoever sort do thou get thee great store of food. They say unto the stranger in their dwelling "Arise, the food is ready." Was the food made ready at the beginning? To him also is food made ready in the beginning. Was the food made ready in the middle? To him also is food made ready in the middle. Was the food made ready at the end and last? To him also is the food made ready at the end and last, who hath this knowledge. As prosperity in speech, as getting and having in the main breath and the nether, as work in the hands, as movement in the feet, as discharge in the anus, these are the cognitions in the human. Then in the divine; as satisfaction in the rain, as force in the lightning, as splendour in the beasts, as brightness in the constellations, as procreation and bliss and death conquered in the organ of pleasure, as the All in Ether. Pursue thou Him as the firm foundation of things and thou shalt get thee firm foundation. Pursue Him as Mahas, thou shalt become Mighty; pursue Him as Mind, thou shalt become full of mind; pursue Him as adoration, thy desires shall bow down before thee; pursue Him as the Eternal, thou shalt become full of the Spirit; pursue Him as the destruction of the Eternal that rangeth abroad, thou shalt see thy rivals and thy haters perish thick around thee and thy kin who loved thee not. The Spirit who is here in man and the Spirit who is there in the Sun, lo, it is One Spirit and there is no other. He who hath this knowledge, when he goeth from this world having passed to the Self which is of food; having passed to the Self which is of Prana; having passed to the Self which is of Mind; having passed to the Self which is of Knowledge; having passed to the Self which is of

Bliss, lo he rangeth about the worlds and eateth what he will and taketh what shape he will and ever he singeth the mighty Sama. "Ho! ho! ho! I am food! I am food! I am food! I am the eater of food! I am the eater! I am the eater! I am he who maketh Scripture! I am he who maketh! I am he who maketh! I am the firstborn of the Law; before the gods were, I am, yea at the very heart of immortality. He who giveth me, verily he preserveth me; for I being food, eat him that eateth. I have conquered the whole world and possessed it, my light is as the sun in its glory." Thus he singeth, who hath the knowledge. This verily is Upanishad, the secret of the Veda.

Together may He protect us, together may He possess us, together may we make unto us strength and virility! May our study be full of light and power! May we never hate! OM Peace! Peace! Peace! Hari OM!

Section Three

Incomplete Translations and Commentaries

Circa 1902-1912

Svetasvatara Upanishad

Chapter IV

1

ya eko'varṇo bahudhā śaktiyogād varṇānanekānnihitārtho dadhāti
vi caiti cānte viśvamādau sa devaḥ sa no buddhyā śubhayā saṁyunaktu

He who is one and without hue, but has ordained manifoldly many hues by the Yoga of his Force and holds within himself all objects, and in Him the universe dissolves in the end, that Godhead was in the beginning. May He yoke us with a good and bright understanding.

2

tadevāgnistadādityastadvāyustadu candramāḥ
tadeva śukraṁ tad brahma tadāpastatprajāpatiḥ

That alone is the fire and That the sun and That the wind and That too the moon; That is the Luminous, That the Brahman, That the waters, That the Father and Lord of creatures.

3

tvaṁ strī tvaṁ pumānasi tvaṁ kumāra uta vā kumārī
tvaṁ jīrṇo daṇḍena vañcasi tvaṁ jāto bhavasi viśvatomukhaḥ

Thou art the woman and Thou the man; Thou art a boy and again a young virgin; Thou art yonder worn and aged man that walkest bent with thy staff. Lo, Thou becomest born and the world is full of thy faces.

4

nīlaḥ patañgo harito lohitākṣastaḍidgarbha ṛtavaḥ samudrāḥ
anādimat tvaṁ vibhutvena vartase yato jātāni bhuvanāni viśvā

Thou art the blue bird and the green and the scarlet-eyed, the womb of lightning and the seasons and the oceans. Thou art

that which is without beginning and thou movest with thy pervasive extension whence all the worlds are born.

5

ajāmekāṁ lohitaśuklakṛṣṇāṁ bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ
ajo hyeko juṣamāṇo'nuśete jahātyenāṁ bhuktabhogāmajo'nyaḥ

There is One, unborn, white and black and red, who is ever bringing forth many creatures with forms and her one unborn loves and cleaves to and lies with her; another unborn abandons, when all her enjoyments have been enjoyed.

6

dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte
tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhicākaśīti

Two winged birds cling about a common tree, comrades, yokefellows; and one eats the sweet fruit of the tree, the other eats not, but watches.

7

samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyatyanyamīśamasya mahimānamiti vītaśokaḥ

The Soul upon a common tree is absorbed and because he is not lord, grieves and is bewildered; but when he sees and cleaves to that other who is the Lord, he knows that all is His greatness and his sorrow passes away from him.

8

ṛco akṣare parame vyoman yasmindevā adhi viśve niṣeduḥ
yastaṁ na veda kimṛcā kariṣyati ya it tadvidusta ime samāsate

In the highest immutable Heaven where all the gods have taken up their session, there are the verses of the Rigveda, and he who knows Him not, what shall he do with the Rik? They who know That, lo, it is they who thus are seated.

9

chandāṁsi yajñāḥ kratavo vratāni bhūtaṁ bhavyaṁ yacca vedā vadanti
asmānmāyī sṛjate viśvametat tasmiṁścānyo māyayā saṁniruddhaḥ

Rhythms and sacrifices and ritual and vows, what has been and what is to be and what the Vedas declare, — the Master

of Maya brings forth from that all this that is and there is another whom within it his Maya holds imprisoned.

10

māyāṁ tu prakṛtiṁ vidyānmāyinaṁ tu maheśvaram
tasyāvayavabhūtaistu vyāptaṁ sarvamidaṁ jagat

Thou shalt know Maya to be Force of Nature and the Master of Maya to be the great Lord; this whole universe is occupied by His becomings that are His members.

11

yo yoniṁ yonimadhitiṣṭhatyeko yasminnidaṁ saṁ ca vi caiti sarvam
tamīśānaṁ varadaṁ devamīḍyaṁ nicāyyemāṁ śāntimatyantameti

He who being One enters every womb and in whom all this comes together and goes apart, the adorable Godhead who rules as lord and gives us our desirable boons, one having seen comes exceedingly unto this peace.

12

yo devānāṁ prabhavaścodbhavaśca viśvādhipo rudro maharṣiḥ
hiraṇyagarbhaṁ paśyata jāyamānaṁ sa no buddhyā śubhayā saṁyunaktu

He who is the coming to birth of the gods and the arising of their being, the master of the universe, the Violent One, the Great Seer and beheld Hiranyagarbha born, — may he yoke us with a bright and good understanding.

13

yo devānāmadhipo yasmiṅllokā adhiśritāḥ
ya īśe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema

He who is the master of the gods, in whom the worlds are lodged and who rules over this two-footed and four-footed, to what god should we offer the worship of our oblation?

14

sūkṣmātisūkṣmaṁ kalilasya madhye viśvasya sraṣṭāramanekarūpam
viśvasyaikaṁ pariveṣṭitāraṁ jñātvā śivaṁ śāntimatyantameti

Subtle beyond the subtle in the midst of the hurtling chaos, the creator of the universe who has many forms and being

one encompasses all, knowing as the Benign, one comes exceedingly to the peace.

15

sa eva kāle bhuvanasya goptā viśvādhipaḥ sarvabhūteṣu gūḍhaḥ
yasmin yuktā brahmarṣayo devatāśca tamevaṁ jñātvā mṛtyupāśāṁśchinatti

He in Time is the guardian of the world of existence and the master of the universe secret in all existences, — in whom have union of Yoga the holy sages and the gods; thus knowing him one cuts asunder the snares of Death.

16

ghṛtātparaṁ maṇḍamivātisūkṣmaṁ jñātvā śivaṁ sarvabhūteṣu gūḍham
viśvasyaikaṁ pariveṣṭitāraṁ jñātvā devaṁ mucyate sarvapāśaiḥ

Knowing him who is exceedingly subtle like the cream above the clarified butter, the Benign secret in all existences, knowing the God who being one encompasses all, one is released from every bondage.

17

eṣa devo viśvakarmā mahātmā sadā janānāṁ hṛdaye saṁniviṣṭaḥ
hṛdā manīṣā manasābhikḷpto ya etad viduramṛtāste bhavanti

This is the God, the mighty Soul, the Architect of all, seated for ever in the hearts of creatures and he is realised by the heart and the intellect and the mind; who know this, they become immortal.

18

yadā'tamastanna divā na rātrirna sanna cāsañśiva eva kevalaḥ
tadakṣaraṁ tatsaviturvareṇyaṁ prajñā ca tasmātprasṛtā purāṇī

When there is no darkness, that is neither day nor night, nor being nor non-being, it is the absolute Benign alone; That is the immutable, that the supreme light of the Creating Sun and from it the Wisdom went forth that is of old.

19

nainamūrdhvaṁ na tiryañcaṁ na madhye parijagrabhat
na tasya pratimā asti yasya nāma mahadyaśaḥ

19. Him one shall not seize as on high nor as one on a level plane nor in the middle; there is no image for him whose name is a mighty glory.

20

na saṁdṛśe tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścanainam
hṛdā hṛdisthaṁ manasā ya enamevaṁ viduramṛtāste bhavanti

The form of Him stands not within the vision and none beholdeth Him by the eye; but by the heart and the mind, for in the heart is His station; who thus know Him, they become immortal.

21

ajāta ityevaṁ kaścid bhīruḥ prapadyate
rudra yatte dakṣiṇaṁ mukhaṁ tena māṁ pāhi nityam

One here and there approaches him with awe thinking of him as the Unborn. O Violent One, that which is thy auspicious right-hand face, with that protect me ever.

22

mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ
vīrān mā no rudra bhāmito vadhīrhaviṣmantaḥ sadamit tvā havāmahe

Do no hurt to our son nor our grandson nor our life nor our cattle nor our horses. O Violent One, slay not in thy anger our heroes; ever to Thee with the oblation we call.

Chapter V

1

dve akṣare brahmapare tvanante vidyāvidye nihite yatra gūḍhe
kṣaraṁ tvavidyā hyamṛtaṁ tu vidyā vidyāvidye īśate yastu so'nyaḥ

Both of these in the Transcendent, the Knowledge and the Ignorance, yea both have their hidden being in the Eternal and Infinite Who dwelleth beyond Brahman of the Veda, and are set in it for ever. But of these Ignorance dieth and Knowledge liveth for ever; and He who is master of both is other than they.

2

yo yoniṁ yonimadhitiṣṭhatyeko viśvāni rūpāṇi yonīśca sarvāḥ
ṛṣiṁ prasūtaṁ kapilaṁ yastamagre jñānairbibharti jāyamānaṁ ca paśyet

He being One entereth upon womb and womb, yea upon all forms of being and upon all wombs of creatures. This was He that of old filled with many sorts of Knowledge Kapila, the seer, after his mother bore him; yea He saw Kapila shaping.

3

ekaikaṁ jālaṁ bahudhā vikurvannasminkṣetre saṁharatyeṣa devaḥ
bhūyaḥ sṛṣṭvā yatayastatheśaḥ sarvādhipatyaṁ kurute mahātmā

God weaveth Him one net or He weaveth Him another and He maketh it of manifold meshes and casteth it abroad in this field of the body; then He draweth it in again. Also He created Yatis, great Seekers, and thus the Mighty Mind wieldeth the sceptre of His universal Lordship.

4

sarvā diśa ūrdhvamadhaśca tiryak prakāśayanbhrājate yadvanaḍvān
evaṁ sa devo bhagavānvareṇyo yonisvabhāvānadhitiṣṭhatyekaḥ

The Sun riseth and driveth the world's wain, then he blazeth illumining all the regions and above and below and the level grow one lustre, even so this glorious and shining God, being One, entereth upon and ruleth nature that clingeth to the womb, to each womb its nature.

5

yacca svabhāvaṁ pacati viśvayoniḥ pācyāṁśca sarvān pariṇā-mayedyaḥ
sarvametad viśvamadhitiṣṭhatyeko guṇāṁśca sarvān viniyojayedyaḥ

For He who is the Womb of the World bringeth each nature to its perfection and He matureth all those that are yet to be perfected. He indwelleth and presideth over all this His world and setteth all the modes of Nature to their workings.

6

tad vedaguhyopaniṣatsu gūḍhaṁ tad brahmā vedate brahmayonim
ye pūrvadevā ṛṣayaśca tadviduste tanmayā amṛtā vai babhūvuḥ

This is that secret mystery which is hidden in Upanishads; for the Upanishad is the secret of the Veda. This is that which Brahma knoweth for the Womb of the Eternal and the older Gods and the sages who knew of This, became This and were immortal.

7

guṇānvayo yaḥ phalakarmakartā kṛtasya tasyaiva sa copabhoktā
sa viśvarūpastriguṇastrivartmā prāṇādhipaḥ saṁcarati svakarmabhiḥ

There is One who maketh works and their fruits to them, for the moods of Nature cleave to Him; this is He that enjoyeth the works He hath done; and the World is His body and He hath three modes of His natures and the roads of His travel are likewise three. Lo, the Master of Life, by the momentum of His own works He moveth in the centuries.

8

aṅguṣṭhamātro ravitulyarūpaḥ saṅkalpāhaṅkārasamanvito yaḥ
buddherguṇenātmaguṇena caiva ārāgramātro hyaparo'pi dṛṣṭaḥ

His size is as the size of a man's thumb but His aspect as the Sun in its glory; and He hath Volition and He hath Personality; but there is another whom we see by virtue of the Understanding and by virtue of the Spirit for the point of a cobbler's awl is not finer to vision.

9

bālāgraśatabhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate

Take thou the hundredth part of the point of a hair, divide it into a hundred parts again; then as is a part of this hundredth part of a hundredth, such shalt thou find this Spirit in man, if thou seek to separate Him; yet 'tis this in thee that availeth towards Infinity.

10

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naiva strī na pumāneṣa na caivāyaṁ napuṁsakaḥ
yadyaccharīramādatte tena tena sa rakṣyate

Not woman is He, nor man either, nor yet sexless; but whatsoever body He take, that confineth and preserveth Him.

11

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saṅkalpanasparśanadṛṣṭimohairgrāsāmbuvṛṣṭyā cātmavivṛddhijanma
karmānugānyanukrameṇa dehī sthāneṣu rūpāṇyabhisaṁprapadyate

As body is born and groweth by food and drink and plenty, so also the Spirit in body progressively attaineth to successive forms in their fit places — by the allurements of sight, by the witcheries of touch, by the magic of volition, for according to his works he progresseth and his forms shape themselves to his works.

12

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sthūlāni sūkṣmāṇi bahūni caiva rūpāṇi dehī svaguṇairvṛṇoti
kriyāguṇairātmaguṇaiśca teṣāṁ saṁyogaheturaparo'pi dṛṣṭaḥ

Forms gross and forms subtle, forms many, — the Spirit in body evolveth them all by his own nature in its working; by the law of action of his works and the law of action of the Spirit in man, by these he evolveth them. But there is Another in Whom we behold Cause whereby all these meet together.

13

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anādyanantaṁ kalilasya madhye viśvasya sraṣṭāramanekarūpam
viśvasyaikaṁ pariveṣṭitāraṁ jñātvā devaṁ mucyate sarvapāśaiḥ

Without beginning, without end in the welter and the chaos, who createth the world by taking many figures and as the One girdeth and encompasseth it. He is the Lord and

if thou know Him thou shalt break free from all kinds of bondage.

14

bhāvagrāhyamanīḍākhyaṁ bhāvābhāvakaraṁ śivam
kalāsargakaraṁ devaṁ ye viduste jahustanum

Shiva the Master of all becomings and not-becomings and from Him this whole creation floweth and it is only one part of Shiva; but He is not named after any nest of the winged Spirit, and the heart alone can apprehend Him. They who know Shiva, the Blessed One, abandon body for ever.

Chapter VI

1

svabhāvameke kavayo vadanti kālaṁ tathānye parimuhyamānāḥ
devasyaiṣa mahimā tu loke yenedaṁ bhrāmyate brahmacakram

'Tis Nature and Self-existence, say one school of the Seers. Nay, 'tis Time, say another; both are deceived and bewildered. 'Tis the Majesty of the Lord in the world of His creatures whereby the Wheel of the Eternal whirleth about continually.

2

yenāvṛtaṁ nityamidaṁ hi sarvaṁ jñaḥ kālakāro guṇī sarvavidyaḥ
teneśitaṁ karma vivartate ha pṛthivyāpyatejo'nilakhāni cintyam

He envelopeth this whole Universe with Himself for ever, He that knoweth, Maker of Time, and the Modes of Nature dwell in Him; yea, all things He discerneth and by His governance the Law of Works revolveth in its cycle. Earth, water, fire, air, ether, of these thou shalt consider (as the substance wherein it turneth).

3

tatkarma kṛtvā vinivartya bhūyastattvasya tattvena sametya yogam
ekena dvābhyāṁ tribhiraṣṭabhirvā kālena caivātmaguṇaiśca sūkṣmaiḥ

The Lord doeth works and resteth again from His works, one or two or three or eight He yoketh Himself with the Principle of things in their essence and with Time He yoketh Himself and with Self in its subtle workings.

4

ārabhya karmāṇi guṇānvitāni bhāvāṁśca sarvān viniyojayedyaḥ
teṣāmabhāve kṛtakarmanāśaḥ karmakṣaye yāti sa tattvato'nyaḥ

So He beginneth works, that are subject to the modes of Nature, and setteth all existences to their workings: and when these things are not, thereby cometh annihilation of work that hath been done; and with the perishing of work, He departeth out of them; for in His final truth He is other than they.

5

ādiḥ sa saṁyoganimittahetuḥ parastrikālādakalo'pi dṛṣṭaḥ
taṁ viśvarūpaṁ bhavabhūtamīḍyaṁ devaṁ svacittasthamupāsya pūrvam

Lo we have beheld Him and He is the Beginning and the Cause of all Causes whereby these elements meet together and form ariseth; the past, the present and the future are this side of Him and Time hath no part in Him. Let us worship the Ancient of Days in our own hearts who sitteth. Let us wait upon God who must be adored, for the world is His shape and the Universe is but His becoming.

6

sa vṛkṣakālākṛtibhiḥ paro'nyo yasmātprapañcaḥ parivartate'yam
dharmāvahaṁ pāpanudaṁ bhageśaṁ jñātvātmasthamamṛtaṁ viśvadhāma

Time and Form and the Tree of Things, none of these is He for He is more than they and it is from Him that this Cosmos beginneth. We will know this Master of grace and glory for He cometh to us carrying righteousness in His hand and He driveth Sin from its strong places. We will know Him for He is in our Self and immortal and the World's foundation.

7

tamīśvarāṇāṁ paramaṁ maheśvaraṁ taṁ devatānāṁ paramaṁ ca daivatam
patiṁ patīnāṁ paramaṁ parastād vidāma devaṁ bhuvaneśamīḍyam

We will know this Mightiest one who is far above all the mighty — this summit of the gods and their godhead, King of Kings and Lord of Lords, who towereth high above all summits and greatnesses. Let us learn of God for He is this World's Master and all shall adore Him.

8

na tasya kāryaṁ karaṇaṁ ca vidyate na tatsamaścābhyadhikaśca dṛśyate
parāsya śaktirvividhaiva śrūyate svābhāvikī jñānabalakriyā ca

God needeth not to do anything neither hath He any organ of doing; there is none greater than He nor do we see any that is His equal — for His power is far over all, only men hear of it under a thousand names and various fashions. Lo the strength of Him and the works of Him and

His Knowledge, they are self-efficient and their own cause and nature.

9

na tasya kaścit patirasti loke na ceśitā naiva ca tasya liñgam
sa kāraṇaṁ karaṇādhipādhipo na cāsya kaścijjanitā na cādhipaḥ

He hath no master in all this world, there is none that shall rule over Him. Nor feature nor distinction hath He; for He is begetting cause and sovran over the lords of these natural organs, but Himself hath no begetter neither any sovran.

10

yastantunābha iva tantubhiḥ pradhānajaiḥ svabhāvataḥ
deva ekaḥ svamāvṛṇot sa no dadhād brahmāpyayam

Even as is the spider that out of himself fashioneth his own web, so is God One and nought else existeth but by his own nature covereth Himself up in the threads He hath spun out of primal matter. May the One God ordain unto us departure into His Eternal.

11

eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā
karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalo nirguṇaśca

One God who alone is and He lurketh hidden in every creature for He pervadeth and is the inmost Self of all beings, He presideth over all work and is the home of all things living. He is the Mighty Witness who relateth thought with thought and again He is the Absolute in whom mood is not nor any attribute.

12

eko vaśī niṣkriyāṇāṁ bahūnāmekaṁ bījaṁ bahudhā yaḥ karoti
tamātmasthaṁ ye'nupaśyanti dhīrāsteṣāṁ sukhaṁ śāśvataṁ netareṣām

One God and alone He controlleth the many who have themselves no separate work nor purpose; and He developeth one seed into many kinds of creatures; the strong-hearted behold God in their own Self, therefore for them is everlasting bliss and not for others.

13

nityo'nityānāṁ cetanaścetanānāmeko bahūnāṁ yo vidadhāti kāmān tatkāraṇaṁ sāṁkhyayogādhigamyaṁ jñātvā devaṁ mucyate sarvapāśaiḥ

One Eternal of all these that pass and are not, One conscious in all consciousnesses; He being One ordereth the desires of many; He alone is the great Source to which Sankhya and Yoga bring us. If thou know God thou shalt break free from every sort of bondage.

14

na tatra sūryo bhāti na candratārakaṁ nemā vidyuto bhānti kuto'yamagniḥ tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti

There the sun cannot shine and the moon has no splendour; the stars are blind; there our lightnings flash not neither any earthly fire; all that is bright is but the shadow of His brightness and by His shining all this shineth.

15

eko haṁso bhuvanasyāsya madhye sa evāgniḥ salile saṁniviṣṭaḥ tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya

One Swan of Being in the heart of all this Universe and He is Fire that lieth deep in the heart of water. By Knowledge of Him, the soul passeth beyond the pursuit of Death and there is no other road for the great passage.

16

sa viśvakṛd viśvavidātmayonirjñaḥ kālakāro guṇī sarvavidyaḥ pradhānakṣetrajñapatirguṇeśaḥ saṁsāramokṣasthitibandhahetuḥ

He hath made all and knoweth all; for He is the womb out of which Self ariseth, and being possessed of the Nature Moods He becometh Time's Maker and discerneth all things. And Matter is subject to Him and the Spirit in Man that cogniseth His field of matter and the modes of Nature are His servants. He therefore is the cause of this coming into phenomena and of the release from phenomena — and because of Him is their endurance and because of Him is their bondage.

17

sa tanmayo hyamṛta īśasaṁstho jñaḥ sarvago bhuvanasyāsya goptā
ya īśe'sya jagato nityameva nānyo heturvidyata īśanāya

Lo He is Immortal because He is utter existence; but He houseth Himself in the Lord and is the Knower, the Omnipresent that standeth on guard over this His universe, yea He ruleth all this moving world for ever and for ever, and there is no other source of lordship and kingliness.

18

yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāṁśca prahiṇoti tasmai
taṁ ha devamātmabuddhiprakāśaṁ mumukṣurvai śaraṅṇamahaṁ prapadye

He ordained Brahma the Creator from of old and sent forth unto him the Veda, I will hasten unto God who standeth self-revealed in the Spirit and in the Understanding. I will take refuge in the Lord for my salvation;

19

niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam
amṛtasya paraṁ setuṁ dagdhendhanamivānalam

Who hath neither parts nor works for He is utterly tranquil, faultless, stainless, therefore He is the one great bridge that carrieth us over to Immortality, even as when a fire hath burnt all its fuel.

20

yadā carmavadākāśaṁ veṣṭayiṣyanti mānavāḥ
tadā devamavijñāya duḥkhasyānto bhaviṣyati

When the sons of men shall fold up ether like a skin and wrap the heavens round them like a garment, then alone without knowledge of the Lord our God shall the misery of the World have an ending.

21

tapaḥprabhāvād devaprasādācca brahma ha śvetāśvataro'tha vidvān
atyāśramibhyaḥ paramaṁ pavitraṁ provāca samyagṛṣisaṅghajuṣṭam

By the might of his devotion and the grace of God in his being Svetasvatara hereafter knew the Eternal and he came to the

renouncers of the worldly life and truly declared unto them the Most High and Pure God, to whom the companies of seers resort for ever.

22

vedānte paramaṁ guhyaṁ purākalpe pracoditam
nāpraśāntāya dātavyaṁ nāputrāyāśiṣyāya vā punaḥ

This is the great secret of the Vedanta which was declared in former times, not on hearts untranquilled to be squandered nor men sonless nor on one who hath no disciples.

23

yasya deve parā bhaktiryathā deve tathā gurau
tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ prakāśante mahātmanaḥ

But whosoever hath supreme love and adoration for the Lord and as for the Lord, so likewise for the Master, to that Mighty Soul these great matters when they are told become clear of themselves, yea to the Great Soul of him they are manifest.

Chhandogya Upanishad

Chapter I

and the first section

1

omityetadakṣaramudgīthamupāsīta, omiti hyudgāyati tasy-opavyākhyānam

Worship ye OM, the eternal syllable. OM is Udgitha, the chant of Sajnaveda; for with OM they begin the chant of Sama. And this is the exposition of OM.

2

eṣāṁ bhūtānāṁ pṛthivī rasaḥ pṛthivyā āpo rasaḥ, apāmoṣadhayo rasa oṣadhīnāṁ puruṣo rasaḥ puruṣasya vāgraso vāca ṛgrasa ṛcaḥ sāma rasaḥ sāmna udgītho rasaḥ

Earth is the substantial essence of all these creatures and the waters are the essence of earth; herbs of the field are the essence of the waters; man is the essence of the herbs. Speech is the essence of man, Rigveda the essence of Speech, Sama the essence of Rik. Of Sama OM is the essence.

3

sa eṣa rasānāṁ rasatamaḥ paramaḥ parārdhyo'ṣṭamo yadudgīthaḥ

This is the eighth essence of the essences and the really essential, the highest and it belongeth to the upper hemisphere of things.

4

katamā katamark katamat katamatsāma katamaḥ katama udgītha iti vimṛṣṭaṁ bhavati

Which among things and which again is Rik; which among things and which again is Sama; which among things and which again is OM of the Udgitha — this is now pondered.

5

vāgevark prāṇaḥ sāmomityetadakṣaramudgīthaḥ, tadvā etanmithunaṁ yadvāk ca prāṇaścark ca sāma ca

Speech is Rik, Breath is Sama; the Imperishable is OM of Udgitha. These are the divine lovers, Speech and Breath, Rik and Sama.

6

tadetanmithunamomityetasminnakṣare saṁsṛjyate yadā vai mithunau samāgacchata āpayato vai tāvanyonyasya kāmam

As a pair of lovers are these and they cling together in OM the eternal syllable; now when the beloved and her lover meet, verily they gratify each the desire of the other.

7

āpayitā ha vai kāmānāṁ bhavati ya etadevaṁ vidvānakṣaramudgīthamupāste

He becometh a gratifier of the desires of men who with this knowledge worshippeth OM the eternal syllable.

8

tad vā etadanujñākṣaraṁ yaddhi kiṁcānujānātyomityeva tadāhaiṣo eva samṛddhiryadanujñā samardhayitā ha vai kāmānāṁ bhavati ya etadevaṁ vidvānakṣaramudgīthamupāste

Now this OM is the syllable of Assent; for to whatsoever one assenteth, one sayeth OM; and assent is blessing of increase. Verily he becometh a blesser and increaser of the desires of men who with this knowledge worshippeth OM the eternal syllable.

9

teneyaṁ trayī vidyā vartata omityāśrāvayatyomiti śaṁsatyomityudgāyatyetasyaivākṣarasyāpacityai mahimnā rasena

By OM the triple knowledge proceedeth; with OM the priest reciteth the Rik, with OM he pronounceth the Yajur, with OM he chanteth the Sama. And all this is for the heaping up of the Imperishable and by the greatness of It and the delightfulness.

10

tenobhau kuruto yaścaitadevaṁ veda yaśca na veda, nānā tu vidyā cāvidyā ca yadeva vidyayā karoti śraddhayopaniṣadā tadeva vīryavattaraṁ bhavatīti khalvetasyaivākṣarasyopavyākhyānaṁ bhavati

He doeth works by OM who hath the knowledge, and he also who hath it not; but these are diverse, the Knowledge and the Ignorance. Whatso work one doeth with knowledge, with faith and with the secret of Veda, it becometh to him more virile and mighty. This is the exposition of the eternal letters.

And the second section

1

devāsurā ha vai yatra saṁyetira ubhaye prājāpatyāstaddha devā udgīthamājahruranenainānabhibhaviṣyāma iti

The Gods and the Demons strove together and both were children of the Almighty Father. Then the Gods took up for weapon OM of Udgitha, for they said "With this we shall overcome these Titans."

2

te ha nāsikyaṁ prāṇamudgīthamupāsāṁcakrire taṁ hāsurāḥ pāpmanā vividhustasmāttenobhayaṁ jighrati surabhi ca durgandhi ca pāpmanā hyeṣa viddhaḥ

The Gods worshipped OM as Breath in the nostrils; but the Demons came and smote it with the arrow of Evil; therefore it smelleth both alike, the sweet scent and the evil odour. For it is smitten through and through with Evil.

3

atha ha vācamudgīthamupāsāṁcakrire tāṁ hāsurāḥ pāpmanā vividhustasmāt tayobhayaṁ vadati satyaṁ cānṛtaṁ ca pāpmanā hyeṣā viddhā

Then the Gods worshipped OM as Speech; but the Demons came and smote it with the arrow of Evil; therefore it speaketh both alike, Truth and Falsehood. For it is smitten through and through with Evil.

4

atha ha cakṣurudgīthamupāsāṁcakrire taddhāsurāḥ pāpmanā vividhustasmāt tenobhayaṁ paśyati darśanīyaṁ cādarśanīyaṁ ca pāpmanā hyetad viddham

Then the Gods worshipped OM as the Eye; but the Demons came and smote it with the arrow of Evil; therefore it beholdeth both alike, the fair to see and the foul of favour. For it is smitten through and through with Evil.

5

atha ha śrotramudgīthamupāsāṁcakrire taddhāsurāḥ pāpmanā vividhustasmāt tenobhayaṁ śṛṇoti śravaṇīyaṁ cāśravaṇīyaṁ ca pāpmanā hyetad viddham

Then the Gods worshipped OM as the Ear; but the Demons came and smote it with the arrow of Evil; therefore it heareth both alike, that which is well to hear and that which is harsh and unseemly. For it is smitten through and through with Evil.

6

atha ha mana udgīthamupāsāṁcakrire taddhāsurāḥ pāpmanā vividhustasmāt tenobhayaṁ saṁkalpayate saṁkalpanīyaṁ cāsaṁkalpanīyaṁ ca pāpmanā hyetad viddham

Then the Gods worshipped Udgitha as Mind; but the Demons came and smote it with the arrow of Evil; therefore it conceiveth both alike, right thoughts and unlawful imaginations. For it is smitten through and through with Evil.

7

atha ha ya evāyaṁ mukhyaḥ prāṇastamudgīthamupāsāṁcakrire taṁ hāsurā ṛtvā vidadhvaṁsuryathāśmānamākhaṇamṛtvā vidhvaṁseta

Then the Gods worshipped OM as this which is Breath in the mouth and the Demons rushing against it dashed themselves to pieces; as when an object striketh against firm and solid rock, it dasheth to pieces upon the rock.

8

evaṁ yathāśmānamākhaṇamṛtvā vidhvaṁsata evaṁ haiva sa vidhvaṁsate ya evaṁvidi pāpaṁ kāmayate yaścainamabhidāsati sa eṣo'śmākhaṇaḥ

And even as an object hurling against firm and solid rock

dasheth itself to pieces, so he hurleth himself upon destruction whoso desireth evil against the Knower or whoso doeth him hurt; for the Knower is as that firm and solid rock.

9

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naivaitena surabhi na durgandhi vijānātyapahatapāpmā hyeṣa tena yadaśnāti yatpibati tenetarān prāṇānavati, etamu evāntato'vittvotkrāmati vyādadātyevāntata iti

With this Breath one cogniseth neither sweet scent nor ill odour, for it hath flung Evil from it. Whatsoever one eateth with this or drinketh, thereby it cherisheth the other breaths. At the end and last when he findeth not the breath, the Spirit goeth out from the body; verily he openeth wide the mouth as he goeth.

10

---

taṁ hāṅgirā udgīthamupāsāṁcakra etamu evāṅgirasaṁ manyante'ṅgānāṁ yad rasaḥ

Angiras worshipped OM of Udgitha as Breath in the mouth and men think of Breath in the mouth as Angiras because it is essence of the members of the body.

11

---

tena taṁ ha bṛhaspatirudgīthamupāsāṁcakra etamu eva bṛhaspatiṁ manyante vāgghi bṛhatī tasyā eṣa patiḥ

By the strength of Angiras, Brihaspati worshipped OM as Breath in the mouth, and men think of the Breath as Brihaspati, because Speech is the great goddess and Breath is the lord of Speech.

12

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tena taṁ hāyāsya udgīthamupāsāṁcakra etamu evāyāsyaṁ manyanta āsyād yadayate

By the strength of Brihaspati, Ayasya worshipped OM as Breath in the mouth and men think of the Breath as Ayasya, because 'tis from the mouth it cometh.

13

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tena taṁ ha bako dālbhyo vidāṁcakāra, sa ha naimiṣīyāṇāmudgātā babhūva sa ha smaibhyaḥ kāmānāgāyati

By the strength of Ayasya, Baka the son of Dalbha knew the Breath. And he became the Chanter of the Sama among the Naimishiyas and he chanteth their desires for them unto fulfilment.

14

āgātā ha vai kāmānāṁ bhavati ya etadevaṁ vidvānakṣaramudgītha-mupāsta ityadhyātmam

Verily he becometh a chanter unto fulfilment of the desires of men who with this knowledge worshippeth OM of Udgitha, the eternal syllable. Thus far concerning Self is the exposition.

And the third section

1

athādhidaivataṁ ya evāsau tapati tamudgīthamupāsītodyanvā eṣa prajābhya udgāyati, udyaṁstamo bhayamapahantyapahantā ha vai bhayasya tamaso bhavati ya evaṁ veda

Thereafter concerning the Gods. Lo yonder burning fire in the heavens, worship ye Him as the Udgitha; for the Sun riseth and singeth his bright hymn unto the peoples. Yea he riseth, and darkness is slain and its terror — therefore shall he be a slayer of the terror and the darkness, he who thus knoweth.

2

samāna u evāyaṁ cāsau coṣṇo'yamuṣṇo'sau svara itīmamācakṣate svara iti pratyāsvara ityamuṁ tasmādvā etamimamamuṁ codgīthamupāsīta

Breath and the Sun are one and alike — for the one is heat and the other is heat, and they call Breath the mover and the Sun too they call the mover and they call him also the mover that returneth upon his paths — therefore ye shall worship both the one and the other as Udgitha.

3

atha khalu vyānamevodgīthamupāsīta yadvai prāṇiti sa prāṇo yadapāniti so'pānaḥ, atha yaḥ prāṇāpānayoḥ saṁdhiḥ sa vyāno yo vyānaḥ sā vāk, tasmādaprāṇannanapānan vācamabhivyāharati

Thereafter verily ye shall worship Vyana the middle breath as Udgitha. For when one breathes forth it is Prana, the Main Breath, and when one breathes down it is Apana, the lower breath. Now this which is the joint and linking of the main breath and the lower breath, is Vyana — and Vyana, it is Speech. Therefore 'tis when one neither breatheth forth nor breatheth down that one giveth utterance to Speech.

4

yā vāk sark tasmādaprāṇannanapānannṛcamabhivyāharati yark tatsāma tasmādaprāṇannanapānan sāma gāyati yatsāma sa udgīthastasmādaprāṇannanapānannudgāyati

But Speech is the Rik — therefore 'tis when one neither breatheth out nor Breatheth in that one uttereth the Rik. And Rik it is Sama — therefore 'tis when one neither breatheth out nor breatheth in that one chanteth the Sama. But Sama it is Udgitha — therefore 'tis when one neither breatheth out nor breatheth in that one singeth Udgitha.

5

ato yānyanyāni vīryavanti karmāṇi yathāgnermanthanamājeḥ saraṇaṁ dṛḍhasya dhanuṣa āyamanamaprāṇannanapānaṁstāni karotyetasya hetorvyānamevodgīthamupāsīta

Hence whatsoever actions there be that are of might and forcefulness as smiting out fire from the tinder or leaping a great barrier or bending a stark and mighty bow, it is when one neither breatheth out nor breatheth in that one doeth these. And for this cause ye shall worship the middle breath as Udgitha.

6

atha khalūdgīthākṣarāṇyupāsītodgītha iti prāṇa evot prāṇena hyuttiṣṭhati vāg gīrvāco ha gira ityācakṣate'nnaṁ thamanne hīdaṁ sarvaṁ sthitam

Thereafter verily ye shall worship the syllables of the Udgitha saying Udgitha and Prana is the first syllable, because one riseth up with the main breath and Speech is the second syllable, because they call Speech that which goeth forth and

food is the third syllable, because in food all this Universe is established.

7

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dyaurevodantarikṣaṁ gīḥ pṛthivī thamāditya evod vāyurgīragnisthaṁ sāmaveda evod yajurvedo gīrṛgvedasthaṁ dugdhe'smai vāg dohaṁ yo vāco doho'nnavānannādo bhavati ya etānyevaṁ vidvānudgīthākṣarāṇy-upāsta udgītha iti

Heaven is the first syllable, the middle air is the second syllable, earth is the third syllable. The Sun is the first syllable, Air is the second syllable, Fire is the third syllable. The Samaveda is the first syllable, Yajurveda is the second syllable, Rigveda is the third syllable. To him Speech is a cow that yieldeth sweet milk — and what is this milking of Speech? — even that he becometh rich in food and the eater of food who knoweth these and worshippeth the syllables of Udgitha saying lo even this is Udgitha.

NOTES ON THE CHHANDOGYA UPANISHAD

FIRST ADHYAYA

omityetadakṣaramudgīthamupāsīta
omiti hyudgāyati tasyopavyākhyānam

OM is the syllable (the Imperishable One); one should follow after it as the upward Song (movement); for with OM one sings (goes) upwards; of which this is the analytical explanation.

So, literally translated in its double meaning, both its exoteric, physical and symbolic sense and its esoteric symbolised reality, runs the initial sentence of the Upanishad. These opening lines or passages of the Vedanta are always of great importance; they are always so designed as to suggest or even sum up, if not all that comes afterwards, yet the central and pervading idea of the Upanishad. The Isha Vasyam of the Vajasaneyi, the Keneshitam manas of the Talavakara, the Sacrificial Horse of the Brihad Aranyaka, the solitary Atman with its hint of the future world vibrations in the Aitareya are of this type. The Chhandogya, we see from its first and introductory sentence, is to be a work on the right and perfect way of devoting oneself to the Brahman; the spirit, the methods, the formulae are to be given to us. Its subject is the Brahman, but the Brahman as symbolised in the OM, the sacred syllable of the Veda; not, therefore, the pure state of the Universal Existence only, but that Existence in all its parts, the waking world and the dream self and the sleeping, the manifest, half-manifest and hidden, Bhurloka, Bhuvar and Swar, — the right means to win all of them, enjoy all of them, transcend all of them, is the subject of the Chhandogya. OM is the symbol and the thing symbolised. It is the symbol, aksharam, the syllable in which all sound of speech is brought back to its wide, pure indeterminate state; it is the symbolised, aksharam, the changeless, undiminishing, unincreasing, unappearing, undying Reality

which shows itself to experience in all the change, increase, diminution, appearance, departure which in a particular sum and harmony of them we call the world, just as OM the pure eternal sound-basis of speech shows itself to the ear in the variations and combinations of impure sound which in a particular sum and harmony of them we call the Veda. We are to follow after this OM with all our souls, upasita, — to apply ourselves to it and devote ourselves to its knowledge and possession, but always to OM as the Udgitha. Again in this word we have the symbolic sense and the truth symbolised expressed, as in aksharam and OM, in a single vocable with a double function and significance.

The Sanscrit has always been a language in which one word is naturally capable of several meanings and therefore carries with it a number of varied associations. It lends itself, therefore, with peculiar ease and naturalness to the figure called slesha or embrace, the marriage of different meanings in a single form of words. Paronomasia in English is mere punning, a tour-deforce, an incongruity, a grotesque and artificial play of humour. Paronomasia, slesha, in Sanscrit, though in form precisely the same thing, is not punning, not incongruous but easily appropriate, not grotesque or artificial, but natural and often inevitable, not used for intellectual horseplay, but with a serious, often a high and worthy purpose. It has been abused by rhetorical writers; yet great and noble poetical effects have been obtained by its aid, as, for instance, when the same form of words has been used to convey open blame and cover secret praise. Nevertheless in classical Sanscrit, the language has become a little too rigid for the perfect use of the figure; it is too literary, too minutely grammatised; it has lost the memory of its origins. A sense of cleverness and artifice suggests itself to us because meanings known to be distinct and widely separate are brought together in a single activity of the word which usually suggests them only in different contexts. But in the Vedic slesha we have no sense of cleverness or artifice, because the writers themselves had none. The language was still near to its origins and had, not perhaps an intellectual, but still an instinctive memory of them. With less grammatical and as little etymological knowledge as

Panini and the other classical grammarians, the Rishis had better possession of the soul of Sanscrit speech. The different meanings of a word, though distinct, were not yet entirely separate; many links yet survived between them which were afterwards lost; the gradations of sense remained, the hint of the word's history, the shading off from one sense to another. Ardha now means half and it means nothing else. To the Vedic man it carried other associations. Derived from the root ridh which meant originally to go and join, then to add, to increase, to prosper, it bore the sense of place of destination, the person to whom I direct myself, or simply place; increase, also addition, a part added and so simply a part or half. To have used it in any other sense than “place of destination” or as at once “half, part” and “a place of destination” would not be a violence to the Vedic mind, but a natural association of ideas. So when they spoke of the higher worlds of Sacchidananda as Parardha, they meant at once the higher half of man's inner existence and the param dhama or high seat of Vishnou in other worlds and, in addition, thought of that high seat as the destination of our upward movement. All this rose at once to their mind when the word was uttered, naturally, easily and, by long association, inevitably.

OM is a word in instance. When the word was spoken as a solemn affirmation, everyone thought of the Pranava in the Veda, but no one could listen to the word OM without thinking also of the Brahman in Its triple manifestation and in Its transcendent being. The word, aksharam, meaning both syllable and unshifting, when coupled with OM, is a word in instance; “OM the syllable” meant also, inevitably, to the Vedic mind “Brahman, who changes not nor perishes”. The words udgitha and udgayati are words in instance. In classical Sanscrit the prepositional prefix to the verb was dead and bore only a conventional significance or had no force at all; udgayati or pragayati is not very different from the simple gayati; all mean merely sing or chant. But in Veda the preposition is still living and joins its verb or separates itself as it pleases; therefore it keeps its full meaning always. In Vedanta the power of separation is lost, but the separate force remains. Again the roots gí and gá

in classical Sanscrit mean to sing and have resigned the sense of going to their kinsman gam; but in Vedic times, the sense of going was still active and common. They meant also to express, to possess, to hold; but these meanings once common to the family are now entrusted to particular members of it, gir, for expression, grih, for holding. Gatha, githa, gana, gayati, gata, gatu, meant to the Vedic mind both going and singing, udgitha meant ascension as well as casting upward the voice or the soul in song. When the Vedic singer said Ud gayami, the physical idea was that, perhaps, of the song rising upward, but he had also the psychical idea of the soul rising up in song to the gods and fulfilling in its meeting with them and entering into them its expressed aspiration. To show that this idea is not a modern etymological fancy of my own, it is sufficient to cite the evidence of the Chhandogya Upanishad itself in this very chapter where Baka Dalbhya is spoken of as the Udgata of the Naimishiyas who obtained their desires for them by the Vedic chant, ebhya agayati kaman; so, adds the Upanishad, shall everyone be a "singer to" and a "bringer to" of desires, agata kamanam, who with this knowledge follows after OM, the Brahman, as the Udgitha.

This then is the meaning of the Upanishad that OM, the syllable, technically called the Udgitha, is to be meditated on as a symbol of the fourfold Brahman with two objects, the "singing to" of one's desires and aspirations in the triple manifestation and the spiritual ascension into the Brahman Itself so as to meet and enter into heaven after heaven and even into Its transcendent felicity. For, it says, with the syllable OM one begins the chant of the Samaveda, or, in the esoteric sense, by means of the meditation on OM one makes this soul-ascension and becomes master of all the soul desires. It is in this aspect and to this end that the Upanishad will expound OM. To explain Brahman in Its nature and workings, to teach the right worship and meditation on Brahman, to establish what are the different means of attainment of different results and the formulae of the meditation and worship, is its purpose. All this work of explanation has to be done in reference to Veda and Vedic sacrifice and ritual of which OM is the substance. In a certain sense, therefore,

the Upanishad is an explanation of the purpose and symbology of Vedic formulae and ritual; it sums up the results of the long travail of seeking by which the first founders and pioneers of Vedantism in an age when the secret and true sense of Veda had been largely submerged in the ceremonialism and formalism of the close of the Dwapara Yuga, attempted to recover their lost heritage partly by reference to the adepts who still remained in possession of it, partly by the traditions of the great seekers of the past Yuga, Janaka, Yajnavalkya, Krishna and others, partly by their own illuminations and spiritual experience. The Chhandogya Upanishad is thus the summary history of one of the greatest and most interesting ages of human thought.

Satyakama Jabala

The story of Satyakama Jabala occupies five sections, the third to the eighth, of the fourth chapter in the Chhandogya Upanishad. The Chhandogya seems to be the most ancient of the extant Upanishads. It speaks of Krishna, son of Devaki, and Dhritarashtra Vaichitravirya in a tone that would justify us in assuming that it regarded them not as ancient and far-off names but as men who had walked the earth in living memory. The movement of philosophic speculation of which the Upanishads are the extant record, was an attempt to pass from the old ritualistic *karma* to the freedom of the *jnanamarga*. According to the writer of the Gita, this was not a new movement, but a return to a past and lost discipline; for Sri Krishna says to Arjuna of the true or *sajnan karmamarga* he reveals to him, "This is the imperishable Yoga I declared unto Vivaswan, Vivaswan revealed it to Manu and Manu to Ixvacu told it. Thus was it known to the royal sages by hereditary transmission, till by the great lapse of time this yoga was lost, O scourge of thy foes. This is the same ancient Yoga that I have told unto [thee] today, because thou art my lover and my friend; for this is the highest of all the inner truths."

The Dwapara Yuga was the age of Kuru preeminence and the Kurus were a great practical, warlike, ritualistic, juristic race of the Roman type, with little of the speculative temper or moral enthusiasm of the eastern Coshalas, Videhas, Kashis, Chedis. The West of India has always been noted for its practical, soldierly, commercial bent of mind in comparison with the imaginative and idealistic Eastern races and the scholastic, logical and metaphysical South. According to the Hindu theory of the Yugas, it is in the Dwapara that everything is codified, ritualised, formalised. In the Satya Vishnu descends among men as Yajna. Yajna is the spirit of adoration and sacrifice, and in the Satya yajna reigns in the hearts of men, and there is no need

of external ritual, external sacrifices, elaborate law, government, castes, classes and creeds. Men follow the law by the necessity of their purified nature and their complete knowledge. The kingdom of God and the Veda are in the hearts of His people. In the Treta the old perfect order begins to break and Vishnu descends as the *chakravarti raja*, the warrior and ruler, Kartavirya, Parsurama, Rama, and the sword, the law and the written Veda are instituted to govern men. But there is still great elasticity and freedom and within certain limits men follow the healthy impulse of their nature, only slightly corrupted by the first descent from purity. It is in the Dwapara that form and rule have to take the place of the idea and the spirit as the true governors of religion, ethics and society. Vishnu then descends as Vyasa, the great codifier and systematiser of knowledge.

At the end of the Dwapara, when Sri Krishna came, this tendency had reached its extreme development, and the form tended to take the place of the idea and the rule to take the place of the spirit not only in the outward conduct but in the hearts of men. Nevertheless an opposite tendency had already begun. Dhritarashtra himself was an earnest inquirer into the inner meaning of things. Great Vedantists were living and teaching, such as the rishi Ghora to whom Sri Krishna himself went for the word of illumination. Sri Krishna was the intellectual force that took up all these scattered tendencies and, by breaking down the strong formalism of the Dwapara, prepared the work of the Kali. In the Gita he denounces those who will not go outside the four corners of the Veda and philosophises the whole theory of the sacrificial system; he contemptuously dismisses the guidance of the set ethical systems and establishes an inward and spiritual rule of conduct. To many of his time he seems to have appeared as a baneful and destructive portent; like all great revolutionary innovators, he is denounced by Bhurisravas as a well known misleader of men and corrupter of morals. It is the work of the Kali Yuga to destroy everything by questioning everything in order to establish after a struggle between the forces of purity and impurity a new harmony of life and knowledge in another Satyayuga.

After the destruction of the conservative Kurus and Panchalas at Kurukshetra, the development of the Vedanta commenced and went on progressing till in its turn it reached its extreme and excessive development in the teachings of Buddha and Shankaracharya. But at the period of the Chhandogya it is in its early stage of development. The first sections of the Upanishad are taken up with an esoteric development of the inner meaning of certain parts of the sacrificial formulae, which in itself is sufficient to show that the work belongs to the first stratum of Vedantic formation.

The story of Satyakama is one of the most typical in the Upanishad. It is full of sidelights on early Vedantic teaching, Yogic sadhan and that deep psychical knowledge which the writer took for granted in the hearers of his work. So much knowledge, indeed, is thus taken for granted that it is impossible for anyone not himself a practiser of Yoga, to understand anything but its broad conclusions. The modern commentators, Shankara included, have approached it in order to establish particular metaphysical doctrines, not to elucidate its entire significance. I shall take the side that has been neglected; for what to the European inquirer are merely “the babblings of children”, bear to the Yogin an aspect of infinite truth, value and significance.

Chapter II

“Now Satyakama Jabala spoke unto his mother Jabala and said 'Mother, I shall go and lead the life of the Brahmacharin; tell me what is my *gotra*.' But she answered him, 'This I know not, my son, of what gotra thou art; resorting to many as a serving woman in my youth I got thee, therefore I know not of what gotra thou art. But Jabala is my name and Satyakama is thine, Satyakama Jabala therefore call thyself.' So he came to Haridrumata the Gautama and said, 'I would stay with my Lord as a Brahmacharin, let me therefore enter under thee.' And he said to him, 'My son, of what gotra art thou?' But the other answered, 'This, alas, I know not of what gotra I am; I asked my

mother and she answered me, Resorting to many in my youth as a serving woman I got thee, therefore I know not of what gotra thou art, but Jabala is my name and Satyakama is thine; Satyakama Jabala therefore am I.' And he said to him, 'None who is not a Brahmin can be strong enough to say this; gather the firewood, my son, I will take thee under me, for thou didst not depart from the truth.' He admitted him and put forth four hundred cows weak and lean and said, 'These, my son, do thou follow as a herd,' and he set the cows in motion and said, 'Return not until they are a thousand.' And he fared abroad with them during the years till they were a thousand."

So the story opens, and simple as it seems, it already contains several points of capital importance in understanding the ideas of the time and the principles of the old Vedantic *sadhana*. Satyakama, as we gather from other passages, was one of the great Vedantic teachers of the time immediately previous to the composition of the Chhandogya Upanishad. But his birth is the meanest possible. His mother is a serving girl, not a *dasi* attached to a permanent household whose son could have named his father and his gotra, but a *paricharika*, serving for hire at various houses, "resorting to many", and therefore unable to name her son's father. Satyakama has, therefore, neither caste, nor gotra, nor any position in life. It appears from this story as from others that, although the system of the four castes was firmly established, it counted as no obstacle in the pursuit of knowledge and spiritual advancement. The Kshatriya could teach the Brahmin, the illegitimate and fatherless son of the serving girl could be guru to the purest and highest blood in the land. This is nothing new or improbable, for it has been so throughout the history of Hinduism and the shutting out of anyone from spiritual truth and culture on the ground of caste is an invention of later times. In the nature of things the usual rule would be for the greater number of spiritual preceptors to be found in the higher castes, but this was the result of natural laws and not of a fixed prohibition. It is noticeable also from this and other instances that it was the father's position that fixed the son's, and the mother's seems to have been of very minor

importance. The question about the gotra was of importance, probably, with regard to the rites and other circumstances of initiation. Satyakama must have known perfectly well that he was the illegitimate son of a serving woman, but he wished to know his father's name and gotra because he would have to tell it to his guru. Even after knowing the worst, he persisted in his intention of taking up spiritual studies, so that he can have had no fear of being rejected on account of his base origin. His guru, impressed by his truthfulness, says, “None but a Brahmin would have the moral strength to make such an avowal.” It can hardly be meant by this that Satyakama's father must have been a Brahmin, but that since he had the Brahmin qualities, he must be accepted as a Brahmin. Even the Kshatriya would have hesitated to speak so truthfully, because the Kshatriya is by nature a lover of honour and shuns dishonour, he has the sense of *mana* and *apamana*; but the true Brahmin is *samo manapamanayoh*, he accepts indifferently worldly honour and dishonour and cares only for the truth and the right. In short the Gautama concludes that, whatever may be Satyakama's physical birth, spiritually he is of the highest order and especially fitted for a sadhaka; *na satyad agat*, he did not depart from the truth.

The second point is the first action of the guru after the ceremony of initiation. Instead of beginning the instruction of this promising disciple he sends him out with four hundred miserable kine, more likely to die than prosper and increase, and forbids him to return till he has increased them to a thousand. Wherefore this singular arrangement? Was it a test? Was it a discipline? But Haridrumata had already seen that his new disciple had the high Brahmin qualities. What more did he require?

The perfect man is a fourfold being and one object of Vedan tic discipline is to be the perfect man, *siddha*. When Christ said, “Be ye perfect as your Father in heaven is perfect,” he was only repeating in popular language the Vedantic teaching of *sadharmya*, likeness to God.

The Brihad Aranyak Upanishad

Chapter One: Section I

1

uṣā vā aśvasya medhyasya śiraḥ, sūryaścakṣurvātaḥ prāṇo vyāttamagnirvaiśvānaraḥ saṁvatsara ātmāśvasya medhyasya, dyauḥ pṛṣṭhamantarikṣamudaraṁ pṛthivī pājasyaṁ diśaḥ pārśve avāntaradiśaḥ parśava ṛtavo'ṅgāni māsāścārdhamāsāśca parvāṇyahorātrāṇi pratiṣṭhā nakṣatrāṇyasthīni nabho māṁsāni, ūvadhyaṁ sikatāḥ sindhavo gudā yakṛcca klomānaśca parvatā oṣadhayaśca vanaspatayaśca lomānyudyanpūrvārdho nimlocañjaghanārdho yad vijṛmbhate tadvidyotate yadvidhūnute tatstanayati yanmehati tadvarṣati vāgevāsya vāk

Dawn is the head[1] of the horse sacrificial.[2] The sun is his eye,[3] his breath is the wind, his wide open mouth is Fire, the master might universal, Time is the self of the horse sacrificial.[4] Heaven is his back and the midworld his belly, earth is his footing, — the regions are his flanks and the lesser regions their ribs, the seasons his members, the months and the half months are their joints, the days and nights are his standing place, the stars his bones and the sky is the flesh of his body. The strands are the food in his belly, the rivers are his veins, his liver and his lungs are the mountains, herbs and plants are his hairs, the rising is his front and the setting his hinder portion, when he stretches himself, then it lightens,

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[1] Because it is the front and beginning.

[2] Aswa meant originally "being, existence, substance". From the sense of speed and strength it came to mean "horse". The word is therefore used to indicate material existence and the horse (the image usually conveyed by this name) is taken as the symbol of universal existence in annam.

The horse is symbolic and the sacrifice is symbolic. We have in it an image of the Virat Purusha, of Yajmya Purusha, God expressing himself in the material universe.

[3] Because the sun is the master of sight.

[4] Air is the basis of life, Fire of strength and expansion. Time is that which upholds existence in material space and is the soul of it.

when he shakes his frame, then it thunders, when he urines, then it rains. Speech, verily, is the sound of him.

2

aharvā aśvaṁ purastānmahimānvajāyata tasya pūrve samudre yonī rātrirenaṁ paścānmahimānvajāyata tasyāpare samudre yoniretau vā aśvaṁ mahimānāvabhitaḥ saṁbabhūvatuḥ, hayo bhūtvā devānavahad vājī gandharvānarvāsurānaśvo manuṣyān samudra evāsya bandhuḥ samudro yoniḥ

Day was the grandeur that was born before the horse as he galloped, the eastern ocean gave it birth; night was the grandeur that was born behind him and its birth was from the other waters. These are the grandeurs that came into being on either side of the horse. He became Haya and bore the gods, Vaja and bore the Gandharvas, Arvan and bore the Titans, Aswa and bore mankind. The sea was his brother and the sea was his birthplace.

Chapter One: Section II

1

naiveha kiṅcanāgra āsīnmṛtyunaivedamāvṛtamāsīt, aśanāyayāśanāyā hi mṛtyustanmano'kurutātmanvī syāmiti, so'rcannacarat tasyārcata āpo'jāyantārcate vai me kamabhūditi tadevārkasyārkatvaṁ kaṁ ha vā asmai bhavati ya evametadarkasyārkatvaṁ veda

Formerly there was nothing here; this was concealed by Death — by Hunger, for it is Hunger that is Death. That created Mind, and he said, Let me have substance. He moved about working and as he worked the waters were born and he said, Felicity was born to me as I worked. This verily is the activity in action. Therefore felicity cometh to him who thus knoweth this soul of activity in action.

2

āpo vā arkastadyadapāṁ śara āsīt tatsamahanyata, sā pṛthivyabhavat tasyāmaśrāmyat tasya śrāntasya taptasya tejoraso niravartatāgniḥ

The waters verily (in their movement) are action; that which was a lake of waters was contracted and became compact. This became earth — upon earth he grew weary — in his

weariness he was heated and the Essence of energy went out from him, even Fire.

3

sa tredhātmānaṁ vyakurutādityaṁ tṛtīyaṁ vāyuṁ tṛtīyaṁ sa eṣa prāṇastredhā vihitaḥ, tasya prācī dik śiro'sau cāsau cermau, athāsya pratīcī dik pucchamasau cāsau ca sakthyau dakṣiṇā codīcī ca pārśve dyauḥ pṛṣṭhamantarikṣamudaramiyamuraḥ sa eṣo'psu pratiṣṭhito yatra kva caiti tadeva pratitiṣṭhatyevaṁ vidvān

Fire divided himself into three — the sun one of the three and Vayu one of the three; this is that force of life arranged triply. The east is his head and the northeast and the southeast are his arms. Now the west is his seat and the southwest and the northwest are his thighs; his sides are the south and the north; heaven is his back and the middle region is his belly; this earth is his bosom. This is he that is established in the waters wheresoever thou turn. And as that is he established who thus knoweth.

4

so'kāmayata dvitīyo ma ātmā jāyeteti sa manasā vācaṁ mithunaṁ samabhavadaśanāyā mṛtyustadyadreta āsīt sa saṁvatsaro'bhavat, na ha purā tataḥ saṁvatsara āsa tametāvantaṁ kālamabibhaḥ, yāvān saṁvatsarastametāvataḥ kālasya parastādasṛjata, taṁ jātamabhivyādadāt sa bhāṇakarot saiva vāgabhavat

He desired "Let a second self be born to me." He by mind had intercourse with speech, even Hunger that is Death; the seed that was of that union became Time. For before this Time was not (period of Time) but so long He had borne him in Himself. So long as is Time's period, after so long He gave it birth. He yawned upon him as soon as it was born; it cried out and that became speech.

5

sa aikṣata yadi vā imamabhimaṁsye kanīyo'nnaṁ kariṣya iti sa tayā vācā tenātmanedaṁ sarvamasṛjata yadidaṁ kiñcarco yajūṁṣi sāmāni chandāṁsi yajñānprajāḥ paśūn, sa yadyadevāsṛjata tattadattumadhriyata sarvaṁ vā attīti tadaditeradititvaṁ sarvasyaitasyāttā bhavati sarvamasyānnaṁ bhavati ya evametadaditeradititvaṁ veda

He saw, If I devour this, I shall diminish food; therefore by that speech and by that self he created all this that we see, the Riks and the Yajus and the Samas and the rhythms and sacrifices and animals and these nations. Whatsoever he created, that he set about devouring, verily he devoureth all; this is the substantiality of being in substance (that it can be destroyed[5]). He becometh the eater of all the world and everything becometh his food who thus knoweth the substantiality of being in substance.

6

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so'kāmayata bhūyasā yajñena bhūyo yajeyeti, so'śrāmyat sa tapo'tapyata tasya śrāntasya taptasya yaśo vīryamudakrāmat, prāṇā vai yaśo vīryaṁ tatprāṇeṣūtkrānteṣu śarīraṁ śvayitumadhriyata tasya śarīra eva mana āsīt

He desired "Let me sacrifice more richly with richer sacrifice." He laboured and put forth heat of force, and of him thus laboured and heated splendour and strength came forth. The life-forces are that splendour and strength, therefore when the life-forces go forth, the body sets about to rot, yet in his body even so mind was.

7

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so'kāmayata medhyaṁ ma idaṁ syādātmanvyanena syāmiti, tato'śvaḥ samabhavad yadaśvat tanmedhyamabhūditi tadevāśvamedhasyāśvamedhatvam, eṣa ha vā aśvamedhaṁ veda ya enamevaṁ veda, tamanavarudhyaivāmanyata, taṁ saṁvatsarasya parastādātmana ālabhata …

He desired "Let this have sacrificial capacity for me, by this let me be provided with a body." That which has expressed power and being, that is fit for the sacrifice. This verily is the secret of the Aswamedha and he knoweth indeed the Aswamedha who thus knoweth it. He gave him free course and thought, then after a year (a fixed period of time) he dedicated him to the self. [*The rest of this section was not translated.*]

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[5] Destroyed, ie enjoyed by absorption.

Chapter One: Section III

1

dvayā ha prājāpatyā devāścāsurāśca, tataḥ kānīyasā eva devā jyāyasā asurāsta eṣu lokeṣvaspardhanta te ha devā ūcurhantāsurān yajña udgīthenātyayāmeti

Two were the races of the Sons of God, the gods and the Titans. Thereafter the gods were weaker, mightier the Titans. They in these worlds strove together, and the gods said, Let us by the udgitha overpass the Titans in the yajna.

2

te ha vācamūcustvaṁ na udgāyeti tatheti tebhyo vāgudagāyat, yo vāci bhogastaṁ devebhya āgāyad yatkalyāṇaṁ vadati tadātmane, te viduranena vai na udgānnātyeṣyantīti tamabhidrutya pāpmanāvidhyan sa yaḥ sa pāpmā yadevedamapratirūpaṁ vadati sa eva sa pāpmā

They said to Speech, Do thou go upward (by the udgitha) for us. "So be it" said Speech and he went upward for them; the enjoyment that is in speech, he reached for the gods, the good that it speaks, he reached for the self. They thought it was by this singer they would overpass them, but they ran at him and penetrated him with evil. The evil that one speaketh this that hath no correspondence (to the thing or fact to be expressed), — this is that evil.

The Great Aranyaka

A Commentary on the Brihad Aranyak Upanishad

Foreword

The Brihad Aranyak Upanishad, at once the most obscure and the profoundest of the Upanishads, offers peculiar difficulties to the modern mind. If its ideas are remote from us, its language is still more remote. Profound, subtle, extraordinarily rich in rare philosophical suggestions and delicate psychology, it has preferred to couch its ideas in a highly figurative and symbolical language, which to its contemporaries, accustomed to this suggestive dialect, must have seemed a noble frame for its riches, but meets us rather as an obscuring veil. To draw aside this curtain, to translate the old Vedic language and figures into the form contemporary thought prefers to give to its ideas is the sole object of this commentary. The task is necessarily a little hazardous. It would have been easy merely to reproduce the thoughts and interpretations of Shankara in the modern tongue — if there were an error, one could afford to err with so supreme an authority. But it seems to me that both the demands of truth and the spiritual need of mankind in this age call for a restoration of old Vedantic truth rather than for the prolonged dominion of that single side of it systematised by the mediaeval thinker. The great Shankaracharya needs no modern praise and can be hurt by no modern disagreement. Easily the first of metaphysical thinkers, the greatest genius in the history of philosophy, his commentary has also done an incalculable service to our race by bridging the intellectual gulf between the sages of the Upanishads and ourselves. It has protected them from the practical

oblivion in which our ignorance and inertia have allowed the Veda to rest for so many centuries — only to be dragged out by the rude hands of the daringly speculative Teuton. It has kept these ancient grandeurs of thought, these high repositories of spirituality under the safe-guard of that temple of metaphysics, the Adwaita philosophy — a little in the background, a little too much veiled and shrouded, but nevertheless safe from the iconoclasm and the restless ingenuities of modern scholarship. Nevertheless, it remains true that Shankara's commentary is interesting not so much for the light it sheds on the Upanishad as for its digressions into his own philosophy. I do not think that Shankara's rational intellect, subtle indeed to the extreme, but avid of logical clearness and consistency, could penetrate far into that mystic symbolism and that deep and elusive flexibility which is characteristic of all the Upanishads, but rises to an almost unattainable height in the Brihad Aranyaka. He has done much, has shown often a readiness and quickness astonishing in so different a type of intellectuality but more is possible and needed. The time is fast coming when the human intellect, aware of the mighty complexity of the universe, will be more ready to learn and less prone to dispute and dictate; we shall be willing then to read ancient documents of knowledge for what they contain instead of attempting to force into them our own truth or get them to serve our philosophic or scholastic purposes. To enter passively into the thoughts of the old Rishis, allow their words to sink into our souls, mould them and create their own reverberations in a sympathetic and responsive material — submissiveness, in short, to the Sruti — was the theory the ancients themselves had of the method of Vedic knowledge — giram upasrutim chara, stoman abhi swara, abhi grinihi, a ruva — to listen in soul to the old voices and allow the Sruti in the soul to respond, to vibrate first obscurely in answer to the Vedantic hymn of knowledge, to give the response, the echo and last to let that response gain in clarity, intensity and fullness. This is the principle of interpretation that I have followed — mystical perhaps but not necessarily more unsound than the insistence and equally personal standards of the logician and the scholar. And

for the rest, where no inner experience of truth sheds light on the text, to abide faithfully by the wording of the Upanishad and trust my intuitions. For I hold it right to follow the intuitions especially in interpreting this Upanishad, even at the risk of being accused of reading mysticism into the Vedanta, because the early Vedantists, it seems to me, were mystics — not in the sense of being vague and loose-thoughted visionaries, but in the sense of being intuitional symbolists — who regarded the world as a movement of consciousness and all material forms and energies as external symbols and shadows of deeper and ever deeper internal realities. It is not my intention here nor is it in my limits possible to develop the philosophy of the Great Aranyaka Upanishad, but only to develop with just sufficient amplitude for entire clearness the ideas contained in its language and involved in its figures. The business of my commentary is to lay a foundation; it is for the thinker to build the superstructure.

The Horse of the Worlds

The Upanishad begins with a grandiose abruptness in an impetuous figure of the Horse of the Aswamedha. "OM" it begins "Dawn is the head of the horse sacrificial. The sun is his eye, his breath is the wind, his wide-open mouth is Fire, the universal energy; Time is the self of the horse sacrificial. Heaven is his back and the mid-region is his belly, earth is his footing, — the quarters are his flanks and their intermediate regions are his ribs; the seasons are his members, the months and the half months are their joints, the days and nights are that on which he stands, the stars are his bones and the sky is the flesh of his body. The strands are the food in his belly, the rivers are his veins, the mountains are his liver and lungs, herbs and plants are the hairs of his body; the rising day is his front portion and the setting day is his hinder portion. When he stretches himself, then it lightens; when he shakes himself, then it thunders; when he urines, then it rains. Speech verily is the voice of him. Day was the grandeur that was born before the horse as he galloped, the eastern ocean gave it

birth. Night was the grandeur that was born in his rear and its birth was in the western waters. These were the grandeurs that arose to being on either side of the horse. He became Haya and carried the gods, — Vajin and bore the Gandharvas, — Arvan and bore the Titans, — Aswa and carried mankind. The sea was his brother and the sea his birthplace."

This passage, full of a gigantic imagery, sets the key to the Upanishad and only by entering into the meaning of its symbolism can we command the gates of this many-mansioned city of Vedantic thought. There is never anything merely poetic or ornamental in the language of the Upanishads. Even in this passage which would at first sight seem to be sheer imagery, there is a choice, a selecting eye, an intention in the images. They are all dependent not on the author's unfettered fancy, but on the common ideas of the early Vedantic theosophy. It is fortunate, also, that the attitude of the Upanishads to the Vedic sacrifices is perfectly plain from this opening. We shall not stand in danger of being accused of reading modern subtleties into primitive minds or of replacing barbarous superstitions by civilised mysticism. The Aswamedha or Horse-Sacrifice is, as we shall see, taken as the symbol of a great spiritual advance, an evolutionary movement, almost, out of the dominion of apparently material forces into a higher spiritual freedom. The Horse of the Aswamedha is, to the author, a physical figure representing, like some algebraical symbol, an unknown quantity of force and speed. From the imagery it is evident that this force, this speed, is something worldwide, something universal; it fills the regions with its body, it occupies Time, it gallops through Space, it bears on in its speed men and gods and the Titans. It is the Horse of the Worlds, — and yet the Horse sacrificial.

Let us regard first the word Aswa and consider whether it throws any light on the secret of this image. For we know that the early Vedantins attached great importance to words in both their apparent and their hidden meaning and no one who does not follow them in this path, can hope to enter into the associations with which their minds were full. Yet the importance of associations in colouring and often in determining our thoughts,

determining even philosophic and scientific thought when it is most careful to be exact and free, should be obvious to the most superficial psychologist. Swami Dayananda's method with the Vedas, although it may have been too vigorously applied and more often out of the powerful mind of the modern Indian thinker than out of the recovered mentality of the old Aryan Rishis, would nevertheless, in its principle, have been approved by these Vedantins. Now the word Aswa must originally have implied strength or speed or both before it came to be applied to a horse. In its first or root significance it means to exist pervadingly and so to possess, have, obtain or enjoy. It is the Greek echo (OS. [*Old Sanskrit*] asha), the ordinary word in Greek for "I have". It means, also and even more commonly, to eat or enjoy. Beside this original sense inherent in the roots of its family it has its own peculiar significance of existence in force — strength, solidity, sharpness, speed, — in ashan and ashma, a stone, ashani, a thunderbolt, asri, a sharp edge or corner, (Latin acer, acris, sharp, acus, a point etc) and finally aswa, the strong, swift horse. Its fundamental meanings are, therefore, pervading existence, enjoyment, strength, solidity, speed. Shall we not say, therefore, that aswa to the Rishis meant the unknown power made up of force, strength, solidity, speed and enjoyment that pervades and constitutes the material world?

But there is a danger that etymological fancies may mislead us. It is necessary, therefore, to test our provisional conclusion from philology by a careful examination of the images of this parable. Yet before we proceed to this inquiry, it is as well to note that in the very opening of his second Brahmana, the Rishi passes on immediately from aswa the horse to Ashanaya mrityu, Hunger that is death and assigns this hunger that is death as the characteristic, indeed the very nature of the Force that has arranged and developed — evolved, as the moderns would say — the material worlds.

"Dawn" says the Rishi, "is the head of the horse sacrificial." Now the head is the front, the part of us that faces and looks out upon our world, — and Dawn is that part to the Horse of the worlds. This goddess must therefore be the opening out of

the world to the eye of being — for as day is the symbol of a time of activity, night of a time of inactivity, so dawn images the imperfect but pregnant beginnings of regular cosmic action; it is the Being's movement forward, it is its impulse to look out at the universe in which it finds itself and looking towards it, to yearn, to desire to enter upon possession of a world which looks so bright because of the brightness of the gaze that is turned upon it. The word Ushas means etymologically coming into manifested being; and it could mean also desire or yearning. Ushas or Dawn to the early thinkers was the impulse towards manifest existence, no longer a vague movement in the depths of the Unmanifest, but already emerging and on the brink of its satisfaction. For we must remember that we are dealing with a book full of mystical imagery, which starts with and looks on psychological and philosophical truths in the most material things and we shall miss its meaning altogether, if in our interpretation we are afraid of mysticism.

The sun is the eye of this great Force, the wind is its life-breath or vital energy, Fire is its open mouth. We are here in the company of very familiar symbols. We shall have to return to them hereafter but they are, in their surface application, obvious and lucid. By themselves they are almost sufficient to reveal the meaning of the symbol, — yet not altogether sufficient. For, taken by themselves, they might mislead us into supposing the Horse of the Worlds to be an image of the material universe only, a figure for those movements of matter and in matter with which modern Science is so exclusively preoccupied. But the next image delivers us from passing by this side-gate into materialism. "Time in its period is the self of the Horse Sacrificial." If we accept for the word *atma* a significance which is also common and is, indeed, used in the next chapter, if we understand by it, as I think we ought here to understand by it, "substance" or "body", the expression, in itself remarkable, will become even more luminous and striking. Not Matter then, but Time, a mental circumstance, is the body of this force of the material universe whose eye is the sun and his breath the wind. Are we then to infer that the Seer denies the essential materiality of

matter? does he assert it to be, as Huxley admitted it to be, "a state of consciousness"? We shall see. Meanwhile it is evident already that this Horse of the Worlds is not an image merely of matter or material force, but, as we had already supposed it to be, an image of the power which pervades and constitutes the material universe. We get also from this image about Time the idea of it as an unknown power — for Time which is its self or body, is itself an unknown quantity. The reality which expresses itself to us through Time — its body — but remains itself ungrasped, must be still what men have always felt it to be, the unknown God.

In the images that immediately follow we have the conception of Space added to the conception of Time and both are brought together side by side as constituents of the being of the horse. For the sky is the flesh of his body, the quarters his flanks and the intermediate regions his ribs — the sky, nabhas, the ether above us in which the stellar systems are placed,— and these stellar systems themselves, concentrations of ether, are the bones which support the flesh and of which life in this spatial infinity takes advantage in order more firmly to place and organise itself in matter. But side by side with this spatial image is that of the seasons reminding us immediately and intentionally of the connection of Time to Space. The seasons, determined for us by the movements of the sun and stars, are the flanks of the horse and he stands upon the months and the fortnights — the lunar divisions. Space, then, is the flesh constituting materially this body of Time which the Sage attributes to his Horse of the worlds, — by movement in Space its periods are shaped and determined. Therefore we return always to the full idea of the Horse — not as an image of matter, not as a symbol of the unknown supra-material Power in its supra-material reality, but of that Power expressing itself in matter — materially, we might almost say, pervading and constituting the universe. Time is its body, — yes, but sanvatsara not kala, Time in its periods determined by movement in Space, not Time in its essentiality.

Moreover, it is that Power imaging itself in Cosmos, it is the Horse of the Worlds. For, we read, "Heaven is its back, the

mid-region is its belly, earth is its footing" — pajasyam, the four feet upon which it stands. We must be careful not to confuse the ancient Seer's conception of the universe with our modern conception. To us nothing exists except the system of gross material worlds — annamayam jagat, — this earth, this moon, this sun and its planets, these myriad suns and their systems. But to the Vedantic thinkers the universe, the manifest Brahman, was a harmony of worlds within worlds; they beheld a space within our space but linked with it, they were aware of a Time connected with our Time but different from it. This earth was Bhur. Rising in soul into the air above the earth, the antariksham, they thought they came into contact with other sevenfold earths in which just as here matter is the predominant principle, so there nervous or vital energy is the main principle or else manas, still dependent on matter and vital energy; these earths they called Bhuvar. And rising beyond this atmosphere into the ethereal void they believed themselves to be aware of other worlds which they called Swar or heaven, where again in its turn mind, free, blithe, delivered from its struggle to impose itself in a world not its own upon matter and nerve-life, is the medium of existence and the governing Force. If we keep in mind these ideas, we shall easily understand why the images are thus distributed in the sentence I have last quoted. Heaven is the back of the Horse, because it is on mind that we rest, mind that bears up the Gods and Gandharvas, Titans and men; — the mid-region is the belly because vital energy is that which hungers and devours, moves restlessly everywhere seizing everything and turning it into food or else because mind is the womb of all our higher consciousness; — earth is the footing because matter here, outward form, is the fundamental condition for the manifestation of life, mind and all higher forces. On Matter we rest and have our firm stand; out of Matter we rise to our fulfilment in Spirit.

Then once again, after these higher and more remote suggestions, we are reminded that it is some Force manifesting in matter which the Horse symbolises; the material manifestation constitutes the essence of its symbolism. The images used are of an almost gross materiality. Some of them are at the same

time of a striking interest to the practical student of Yoga, for he recognises in them allusions to certain obscure but exceedingly common Yogic phenomena. The strands of the rivers are imaged as the undigested food in the horse's belly — earth not yet assimilated or of sufficient consistency for the habitual works of life; the rivers, distributing the water that is the life blood of earth's activities, are his veins; the mountains, breathing in health for us from the rarer altitudes and supporting by the streams born from them the works of life, are his lungs and liver; herbs and plants, springing up out of the sap of earth, are the hairs covering and clothing his body. All that is clear enough and designedly superficial. But then the Upanishad goes on to speak no longer of superficial circumstances but of the powers of the Horse. Some of these are material powers, the thunder, the lightning, the rain. When he stretches himself, then it lightens; when he shakes himself, then it thunders; when he urines, then it rains — vijrimbhate, extends himself by intensity, makes the most of his physical bulk and force; vidhunute, throws himself out by energy, converts his whole body into a motion and force; these two words are of a great impetuosity and vehemence, and taken in conjunction with what they image, extremely significant. The Yogin will at once recognise the reference to the electrical manifestations visible or felt which accompany so often the increase of concentration, thought and inner activity in the waking condition — electricity, vidyutas, the material symbol, medium and basis of all activities of knowledge, sarvani vijnanavijrimbhitani. He will recognise also the meghadhwani, one of the characteristic sounds heard in the concentration of Yoga, symbolical of kshatratejas and physically indicative of force gathering itself for action. The first image is therefore an image of knowledge expressing itself in matter, the second is an image of power expressing itself in matter. The third, the image of the rain, suggests that it is from the mere waste matter of his body that this great Power is able to fertilise the world and produce sustenance for the myriad nations of his creatures. "Speech verily is the voice of him." Vagevasya vak. Speech with its burden of definite thought, is the neighing of this mighty horse of sacrifice; by that this great Power in matter

expresses materially the uprush of his thought and yearning and emotion, visible sparks of the secret universal fire that is in him — guhahitam.

But the real powers, the wonderful fundamental greatnesses of the Horse are, the Sage would have us remember, not the material. What are they then? The sunrise and sunset, day and night are their symbols, not the magnitudes of space, but the magnitudes of Time, — Time, that mysterious condition of universal mind which alone makes the ordering of the universe in Space possible, although its own particular relations to matter are necessarily determined by material events and movements — for itself subtle as well as infinite it offers no means by which it can be materially measured. Sunrise and sunset, that is to say birth and death, are the front and hind part of the body of the horse, Time expressed in matter. But on Day and Night the sage fixes a deeper significance. Day is the symbol of the continual manifestation of material things [in] the vyakta, the manifest or fundamentally in Sat, in infinite being; Night is the symbol of their continual disappearance in Avyakta, the unmanifest or finally into Asat, into infinite non-being. They appear according to the swift movement of this Horse of the Worlds, anu ajayata, or, as I have written, translating the idea and rhythm of the Upanishad rather than the exact words, as he gallops. Day is the greatness that appears in his front, Night is the greatness that appears in his rear, — whatever this Time-Spirit, this Zeitgeist, turns his face towards or arrives at as he gallops through Time, that appears or, as we say, comes into being, whatever he passes away from and leaves, that disappears out of being or, as we say, perishes. Not that things are really destroyed, for nothing that is can be destroyed — nabhavo vidyate satah, but they no longer appear, they are swallowed up in this darkness of his refusal of consciousness; for the purposes of manifestation they cease to exist. All things exist already in Parabrahman, but all are not here manifest. They are already there in Being, not in Time. The universal Thought expressing itself as Time reaches them, they seem to be born; It passes away from them, they seem to perish; but there they still are, in Being, but not in Time. These

two greatnesses of the appearance of things in Time and Space and their disappearance in Time and Space act always and continuously so long as the Horse is galloping, are his essential greatnesses. Etau vai mahimanau. The birth of one is in the eastern ocean, of the other in the western, that is to say in Sat and Asat, in the ocean of Being and the ocean of denial of Being or else in Vyakrita Prakriti and Avyakrita Prakriti, occult sea of Chaos, manifest sea of Cosmos.

Then the sage throws out briefly a description, not exhaustive but typical, of the relations of the Horse to the different natural types of being that seem to possess this universe. For all of them He is the vahana, He bears them up on His infinite strength and speed and motion. He bears all of them without respect of differences, samabhavena, with the divine impartiality and equality of soul — samam hi Brahma. To the type of each individual being this Universal Might adapts himself and seems to take upon himself their image. He is Haya to the Gods, Arvan to the Asura, Vajin to the Gandharvas, Aswa to men. Ye yatha mam prapadyante tans tathaiva bhajamyaham, mama vartmanuvartante manushyah Partha sarvashah. In reality, they are made in his image, not He in theirs, and though he seems to obey them and follow their needs and impulses, though they handle the whip, ply the spur and tug the reins, it is he who bears them on in the courses of Time that are marked out for him by his hidden Self; He is free and exults in the swiftness of his galloping.

But what are these names, Haya, Vajin, Arvan, Aswa? Certainly, they must suggest qualities which fit the Horse in each case to the peculiar type of its rider; but the meaning depends on associations and an etymology which in modern Sanscrit have gone below the surface and are no longer easily seizable. Haya is especially difficult. For this reason Shankara, relying too much on scholarship and intellectual inference and too little on his intuitions, is openly at a loss in this passage. He sees that the word haya for horse must arise from the radical sense of motion borne by the root *hi*; but every horse has motion for his chief characteristic and utility, Arvan and Vajin no less than Haya. Why then should Haya alone be suitable for riding by the gods, why

Arvan for the Asuras? He has, I think, the right intuition when he suggests that it is some peculiar and excelling kind of motion (visishtagati) which is the characteristic of Haya. But then, unable to fix on that peculiarity, unable to read any characteristic meaning in the names that follow, he draws back from his intuition and adds that after all, these names may have merely indicated particular kinds of horses attributed mythologically to these various families of riders. But this suggestion would make the passage mere mythology; but the Upanishads, always intent on their deeper object, never waste time over mere mythology. We must therefore go deeper than Shankara and follow out the intuition he himself has abandoned.

I am dwelling on this passage at a length disproportionate to its immediate importance, not only because Shankara's failure in handling it shows the necessity and fruitfulness of trusting our intuitions when in contact with the Upanishads, but because the passage serves two other important uses. It illustrates the Vedantic use of the etymology of words and it throws light on the precise notions of the old thinkers about those super-terrestrial beings with whom the vision of the ancient Hindus peopled the universe. The Vedantic writers, we continually find, dwelt deeply and curiously on the innate and on the concealed meaning of words; vyakarana, always considered essential to the interpretation of the Vedas, they used not merely as scholars, but much more as intuitive thinkers. It was not only the actual etymological sense or the actual sense in use but the suggestions of the sound and syllables of the words which attracted them; for they found that by dwelling on them new and deep truths arose into their understandings. Let us see how they use this method in assigning the names assumed by the sacrificial Horse.

Here modern philology comes to our help, for, by the clue it has given, we can revive in its principle the Nirukta of our ancestors and discover by induction and inference the old meaning of the Vedic vocables. I will leave Haya alone for the present; because philology unaided does not help us very much in getting at the sense of its application, — in discovering the visishtagati which the word conveyed to the mind of the sage. But Vajin and

Arvan are very illuminative. Vaja and Vajin are common Vedic words; they recur perpetually in the Rigveda. The sense of Vaja is essentially substantiality of being attended with plenty, from which it came to signify full force, copiousness, strength, and by an easy transition substance and plenty in the sense of wealth and possessions. There can be no doubt about Vajin. But European scholarship has confused for us the approach to the sense of Arvan. *Ar* is a common Sanscrit root, the basis of ari, Arya, Aryama and a number of well known words. But the scholars tell us that it means to till or plough and the Aryans so called themselves because they were agriculturists and not nomads and hunters. Starting from this premise one may see in Arvan a horse for ploughing as opposed to a draught-animal or a warhorse, and support the derivation by instancing the Latin arvum, a tilled field! But even if the Aryans were ploughmen, the Titans surely were not — Hiranyakashipu and Prahlad did not pride themselves on the breaking of the glebe and the honest sweat of their brow! There is no trace of such an association in arvan here, — I know not whether there is any elsewhere in the Vedas. Indeed, this agriculturist theory of the Aryans seems one of the worst of the many irresponsible freaks which scholastic fancifulness has perpetrated in the field of Sanscrit learning. No ancient race would be likely so to designate itself. *Ar* signifies essentially any kind of preeminence in fact or force in act. It means therefore to be strong, high, swift or active, preeminent, noble, excellent or first; to raise, lead, begin or rule; it means also to struggle, fight, to drive, to labour, to plough. The sense of struggle and combat appears in ari, an enemy; the Greek Ares, the war-god, arete, virtue, meaning originally like the Latin virtus, valour; the Latin arma, weapons. Arya means strong, high, noble or warlike, as indeed its use in literature constantly indicates. We can now discover the true force of Arvan, — it is the strong one in command, it is the stallion, or the bull, ie master of the herd, the leader, master or fighter. The word Asura also means the strong or mighty one. The Gandharvas are cited here briefly, so as to suit the rapidity of the passage, as the type of a particular class of beings, Gandharvas, Yakshas, Kinnaras

whose unifying characteristic is material ease, prosperity and a beautiful, happy and undisturbed self-indulgence; they are angels of joy, ease, art, beauty and pleasure. For them the Horse becomes full of ease and plenty, the support of these qualities, the vahana of the Gandharvas. The Asuras are, similarly, angels of might and force and violent struggle, — self-will is their characteristic, just as an undisciplined fury of self-indulgence is the characteristic of their kindred Rakshasas. It is a self-will capable of discipline, but always huge and impetuous even in discipline, always based on a colossal egoism. They struggle gigantically to impose that egoism on their surroundings. It is for these mighty but imperfect beings that the Horse adapts himself to their needs, becomes full of force and might and bears up their gigantic struggle, their unceasing effort. And Haya? In the light of these examples we can hazard a suggestion. The root meaning is motion; but from certain kindred words, *hil*, to swing, *hind*, to swing, *hiṇḍ*, to roam about freely and from another sense of *hi*, to exhilarate or gladden, we may, perhaps, infer that haya indicated to the sage a swift, free and joyous, bounding motion, fit movement for the bearer of the gods. For the Aryan gods were devas, angels of joy and brightness, fulfilled in being, in harmony with their functions and surroundings, not like the Titans imperfect, dispossessed, struggling. Firmly seated on the bounding joy of the Horse, they deliver themselves confidently to the exultation of his movements. The sense here is not so plain and certain as with Vajin and Arvan; but Haya must certainly have been one in character with the Deva in order to be his vahana; the sense I have given certainly belongs to the word Deva, is discoverable in Haya from its roots, and that this brightness and joyousness was the character of the Aryan gods, I think every reader of Veda and Purana must feel and admit. Last of all, the Horse becomes Aswa for men. But is he not Aswa for all? why particularly for men? The answer is that the Rishi is already moving forward in thought to the idea of Ashanaya Mrityu with which he opens the second Brahmana of the Upanishad. Man, first and supreme type of terrestrial creatures, is most of all subject to this mystery of wasting and death which the Titans bear with difficulty and the gods

and Gandharvas entirely overcome. For in man that characteristic of enjoyment which by enjoying devours and wastes both its object and itself is especially developed and he bears the consequent pressure of Ashanaya Mrityu which can only lighten and disappear if we rise upward in the scale of Being towards Brahman and become truly sons of immortality, Amritasya putrah. That form of force in matter that is self-wasting because it wastes or preys upon others, is man's vahana.

Of this Horse of the Worlds, who bears up all beings, the sea is the brother and the sea is the birthplace. There can be no doubt of the meaning of this symbol. It is the upper ocean of the Veda in which it imaged the superior and divine existence, these are the waters of supramaterial causality. From that this lower ocean of our manifestation derives its waters, its flowing energies, apah; from that when the Vritras are slain and the firmaments opened, it is perpetually replenished, prati samudram syandamanah and of that it is the shadow and the reproduction of its circumstances under the conditions of mental illusion, — Avidya, mother of limitation and death. This image not only consummates this passage but opens a door of escape from that which is to follow. Deliverance from the dominion of Ashanaya Mrityu is possible because of this circumstance that the sea of divine being is bandhu, kin and friend to the Horse. The aparardha proves to be of the same essential nature as the parardha, our mortal part is akin to our unlimited and immortal part, because the Horse of the Worlds comes to us from that divine source and in his essence partakes of its nature, and from what other except this Ocean can the Horse of the Worlds who is material yet supramaterial be said to have derived his being? We, appearing bound, mortal and limited, are manifestations of a free and infinite reality and from that from which we were born comes friendship and assistance for that which we are, towards making us that which we shall be. From our kindred heavens the Love descends always that works to raise up the lower to its brother, the higher.

THE KAIVALYA UPANISHAD

oṁ athāśvalāyano bhagavantaṁ parameṣṭhinamupasametyovāca,
adhīhi bhagavan brahmavidyāṁ variṣṭhāṁ sadā sadbhiḥ sevyamānāṁ nigūḍhām,
yathācirāt sarvapāpaṁ vyapohya parātparaṁ puruṣaṁ yāti vidvān

OM. Aswalayana to the Lord Parameshthi came and said, Teach me, Lord, the highest knowledge of Brahman, the secret knowledge ever followed by the saints, how the wise man swiftly putting from him all evil goeth to the Purusha who is higher than the highest.

COMMENTARY

The Lord Parameshthi is Brahma — not the Creator Hiranyagarbha, but the soul who in this kalpa has climbed up to be the instrument of Creation, the first in time of the Gods, the Pitamaha or original and general Prajapati, the Pitamaha, because all the fathers or special Prajapatis, Daksha and others, are his mind born children. The confusion between the Grandsire and the Creator, who is also called Brahma, is common; but the distinction is clear. Thus in the Mundaka Upanishad *brahmā devānāṁ prathamaḥ saṁbabhūva*, it is the first of Gods, the earliest birth of Time, the father of Atharva, and not the unborn eternal Hiranyagarbha. In the Puranas Brahma is described as in fear of his life from Madhu and Kaitabha, and cannot be the fearless and immortal Hiranyagarbha. Nor would it be possible for Aswalayana to come to Hiranyagarbha and say "Teach me, Lord," for Hiranyagarbha has no form nor is He approachable nor does He manifest Himself to men as Shiva and Vishnu do. He is millionfold, Protean, intangible, and for that reason He places in each cycle a Brahma or divine Man between Him and the search and worship of men. It is Brahma or divine Man who is called Parameshthi or the one

full of Parameshtham, that which is superlative and highest, — Hiranyagarbha. The power of Hiranyagarbha is in Brahma and creates through him the nama and rupa of things in this cycle.

To Brahma Parameshthi Aswalayana comes as a disciple to a master and says to him, Lord, teach me the Brahmavidya. He specifies the kind of knowledge he requires. It is varishtha, the best or highest, because it goes beyond the triple Brahman to the Purushottam or Most High God; it is secret, because even in the ordinary teaching of Vedanta, Purana and Tantra it is not expressed, it is always followed by the saints, the initiates. The *santah* or saints are those who are pure of desire and full of knowledge, and it is to these that the secret knowledge has been given *sadā*, from the beginning. He makes his meaning yet clearer by stating the substance of the knowledge —*yathā*, how, by what means won by knowledge, *vidvān*, one can swiftly put sin from him and reach Purushottam.

There are three necessary elements of the path to Kaivalya, — first, the starting point, vidya, right knowledge, implying the escape from ignorance, non-knowledge and false knowledge; next, the process or means, escape from *sarvapāpaṁ*, all evil, ie, sin, pain and grief; last, the goal, Purushottam, the Being who is beyond the highest, that is, beyond Turiya, being the Highest. By the escape from sin, pain and grief one attains absolute ananda, and by ananda, the last term of existence, we reach that in which ananda exists. What is that? It is not Turiya who is shivam, shantam, adwaitam, sacchidanandam, but that which is beyond shivam and ashivam, good and evil, shantam and kalilam, calm and chaos, dwaitam and adwaitam, duality and unity. Sat, Chit and Ananda are in this Highest, but He is neither Sat, Chit nor Ananda nor any combination of these. He is All and yet He is neti, neti, He is One and yet He is many. He is Parabrahman and He is Parameswara. He is Male and He is Female. He is Tat and He is Sa. This is the Higher than the Highest. He is the Purusha, the Being in whose image the world and all the Jivas are made, who pervades all and underlies all the workings of Prakriti as its reality and self. It is this Purusha that Aswalayana seeks.

Nila Rudra Upanishad

First Part
Translation

1

oṁ apaśyaṁ tvāvarohantaṁ divitaḥ pṛthivīmavaḥ
apaśyamasyantaṁ rudraṁ nīlagrīvaṁ śikhaṇḍinam

OM. Thee I beheld in thy descending down from the heavens to the earth, I saw Rudra, the Terrible, the azure-throated, the peacock-feathered, as he hurled.

2

diva ugro avārukṣatpratyaṣṭhād bhūmyāmadhi
janāsaḥ paśyate mahaṁ nīlagrīvaṁ vilohitam

Fierce he came down from the sky, he stood facing me on the earth as its lord, — the people behold a mass of strength, azure-throated, scarlet-hued.

3

eṣa etyavīrahā rudro jalāsabheṣajāḥ
yatte'kṣemamanīnaśad vātīkāro'pyetu te

This that cometh is he that destroyeth evil, Rudra the Terrible, born of the tree that dwelleth in the waters; let the globe of the stormwinds come too, that destroyeth for thee all things of evil omen.

4

namaste bhavabhāvāya namaste bhāmamanyave
namaste astu bāhubhyāmuto ta iṣave namaḥ

Salutation to thee who bringeth the world into being, salutation to thee, the passionate with mighty wrath. Salutation be to thy arms of might, salutation be to thy angry shaft.

5

yāmiṣuṁ giriśanta haste bibharṣyastave
śivāṁ giritra tāṁ kṛṇu mā hiṁsītpuruṣān mama

The arrow thou bearest in thy hand for the hurling, O thou that liest on the mountains, make an arrow of blessing, O keeper of the hills, let it not slay my armed men.

6

śivena vacasā tvā giriśācchāvadāmasi
yathā naḥ sarvamijjagadayakṣmaṁ sumanā asat

With fair speech, O mountain-dweller, we sue to thee in the assembly of the folk, that the whole world may be for us a friendly and sinless place.

7

yā te iṣuḥ śivatamā śivaṁ babhūva te dhanuḥ
śivā śaravyā yā tava tayā no mṛḍa jīvase

That thy arrow which is the kindliest of all and thy bow which is well-omened and that thy quiver which beareth blessing, by that thou livest for us, O lord of slaughter.

8

yā te rudra śivā tanūraghorā pāpakāśinī
tayā nastanvā śantamayā giriśa tvābhicākaśat

That thy body, O Terrible One, which is fair and full of kindness and destroyeth sin, not thy shape of terrors, in that thy body full of peace, O mountaineer, thou art wont to be seen among our folk.

9

asau yastāmro aruṇa uta babhrurvilohitaḥ
ye ceme abhito rudrā dikṣu śritāḥ sahasraśo vaiṣāṁ heḍa īmahe

This Aruna of the dawn that is tawny and copper-red and scarlet-hued, and these thy Violent Ones round about that dwell in the regions in their thousands, verily, it is these whom we desire.

Commentary

1. *apaśyaṁ*. I beheld. The speaker is the author of the Upanishad, a prince of the Aryan people, as we see from the fifth verse. He records a vision of Rudra descending from the heavens to the earth. *avaḥ*, down, is repeated for the sake of vividness. In the second half of the sloka the murti or image in which he beheld the Divine Manifestation is described, Rudra, the God of might and wrath, the neck and throat blue, a peacock's feather as a crest, in the act of hurling a shaft.

2. He proceeds to describe the descent. He descended fiercely, that is, with wrath in his face, gesture and motion and stood facing the seer, *pratyaṣṭhāt*, on the earth, and over it, *adhi*, in a way expressive of command or control. This image of Divine Power, seen by the prince in Yoga, becomes visible to the people in general as a mass of strength, *maha*, scarlet in colour, deep blue in the neck and throat. *Maha* is strength, bulk, greatness. The manifestation is that of wrath and might. The people see Rudra as a mass of brilliance, scarlet-ringed and crested with blue, the scarlet in Yoga denoting violent passion of anger or desire, the blue sraddha, bhakti, piety or religion.

3. Rudra, whom we know as the slayer of evil, comes. The Rajarshi describes him as born of the tree that is in the waters. *Bheṣa* is by philology identical with the Latin ficus or figtree, aswattha. The aswattha is the Yogic emblem of the manifested world, as in the Gita, the tree of the two birds in the Swetaswatara Upanishad, the single tree in the blue expanse of the Song of Liberation. The jala is the apah or waters from which the world rises. The rishi then prays that the *vātīkāraḥ*; mass of winds of which Rudra is lord and which in the tempest of their course blow away all calamity, such as pestilence etc, may come with him.

4. In the fourth verse he salutes the God. Rudra is the Supreme Ishwara, Creator of the World, He is the dreadful, wrathful and destroying Lord, swift to slay and punish. *Bhāma* is passionate

anger, and the word *manyuḥ* denotes a violent disturbed state of mind, passion, either of grief or of anger. *Bhāmamanyave* therefore means, one who is full of the passion of violent anger. Rudra is being saluted as a God of might and wrath, it is therefore to the arms as the seat of strength and the arrow as the weapon of destruction that salutation is made.

5. Rudra is coming in a new form of wrath and destruction in which the Aryans are not accustomed to see him. Apprehensive of the meaning of this vision, the King summons the people and in assembly prayer is offered to Rudra to avert possible calamity. The shaft is lifted to be hurled from the bow; it is prayed that it may be turned into a shaft of blessing, not of wrath. In this verse the Prince prays the God not to slay his men, meaning evidently, the armed warriors of the clan.

Section Four

Incomplete Commentaries on the Kena Upanishad

Circa 1912-1914

Kena Upanishad
An Incomplete Commentary

Foreword

As the Isha Upanishad is concerned with the problem of God and the world and consequently with the harmonising of spirituality and ordinary human action, so the Kena is occupied with the problem of God and the Soul and the harmonising of our personal activity with the movement of infinite energy and the supremacy of the universal Will. We are not here in this universe as independent existences. It is evident that we are limited beings clashing with other limited beings, clashing with the forces of material Nature, clashing too with forces of immaterial Nature of which we are aware not with the senses but by the mind. The Upanishad takes for granted that we are souls, not merely life-inspired bodies — into that question it does not enter. But this soul in us is in relation with the outside world through the senses, through the vitality, through mind. It is entangled in the mesh of its instruments, thinks they alone exist or is absorbed in their action with which it identifies itself — it forgets itself in its activities. To recall it to itself, to lift it above this life of the senses, so that even while living in this world, it shall always refer itself and its actions to the high universal Self and Deity which we all are in the ultimate truth of our being — so that we may be free, may be pure and joyous, may be immortal, that is the object of the seer in the Kena Upanishad. Briefly to explain the steps by which he develops and arrives at his point and the principal philosophical positions underlying his great argument, is as always the purpose of this commentary. There is much that might and should be said for the full realisation of this ancient gospel of submission and self-surrender to the Infinite, but it is left to be said in a work of greater amplitude and capacity. Exegesis

in faithful subordination to the strict purport and connotation of the text will be here as always my principle.

THE FIRST PART

THE SELF AND THE SENSES

"By whom controlled, by whom commissioned and sent forth falleth the mind on its object, by whom yoked to its activity goeth abroad this chief of the vital forces? By whom controlled is this word that men speak, and what god set ear and eye to their workings? That which is hearing within hearing, mind of the mind, speech behind the word, he too is the life of vitality and the sight within vision; the calm of soul are liberated from these instruments and passing beyond this world become Immortals... There the eye goes not and speech cannot follow nor the mind; we know it not nor can we decide by reason how to teach of it; for verily it is other than the known and it is beyond the unknown; so have we heard from the men that went before us by whom to us this Brahman was declared. That which is not uttered by speech, but by which speech is expressed, know thou that to be the Soul of things and not this which men here pursue. That which thinketh not by the mind, but by which mind itself is realised, know thou that to be the Soul of things, not this which men here pursue. That which seeth not by sight, but by which one seeth things visible, know thou that to be the Soul of things and not this which men here pursue. That which heareth not by hearing but by which hearing becomes subject to knowledge through the ear, know thou that to be the Soul of things and not this which men here pursue. That which liveth not by the breathing, but by which the breath becometh means of vitality, know thou that to be the Soul of things and not this which men here pursue."

I

In order to understand the question with which the Upanishad opens its train of thought, it is necessary to remember the ideas of the Vedantic thinkers about the phenomena of sensation, life, mind and ideas which are the elements of all our activity in the body. It is noticeable that the body itself and matter, [the] principle of which the body is a manifestation, are not even mentioned in this Upanishad. The problem of matter the Seer supposes to have been so far solved for the inquirer that he no longer regards the physical state of consciousness as fundamental and no longer considers it as a reality separate from consciousness. All this world is only one conscious Being. Matter to the Vedantist is only one of several states — in reality, movements — of this conscious being, — a state in which this universal consciousness, having created forms within and out of itself as substance, absorbs and loses itself by concentration in the idea of being as substance of form. It is still conscious, but, as form, ceases to be self-conscious. The Purusha in matter, the Knower in the leaf, clod, stone, is involved in form, forgets himself in this movement of his Prakriti or Mode of Action and loses hold in outgoing knowledge of his self of conscious being and delight. He is not in possession of himself; He is not Atmavan. He has to get back what he has lost, to become Atmavan, and that simply means that He has to become gradually aware in matter of that which He has hidden from Himself in matter. He has to evolve what He has involved. This recovery in knowledge of our full and real self is the sole secret meaning and purpose of evolution. In reality it is no evolution, but a manifestation. We are already what we become. That which is still future in matter, is already present in Spirit. That which the mind in matter does not yet know, it is hiding from itself—that in us which is behind mind and informs it already knows — but it keeps its secret.

For that which we regard as matter, cannot be, if the Vedantic view is right, mere matter, mere inert existence, eternally bound by its own inertness. Even in a materialistic view of the world matter cannot be what it seems, but is only a form or

movement of Force which the Indians call Prakriti. This Force, according to the Upanishads, is composed in its action and capable in its potentiality of several principles, of which matter, mind and life are those already manifestly active in this world, and where one of these principles is active, the others must also be there, involved in it; or, to put it in another way, Force acting as one of its own principles, one of its movements, is inherently capable even in that movement of all the others. If in the leaf, clod, stone and metal life and mind are not active, it is not because they are not present, but because they are not yet brought forward (prakrita) and organised for action. They are kept concealed, in the background of the consciousness-being which is the leaf, stone or clod; they are not yet vilu, as the Rigveda would say, but guha, not vyakta, but avyakta. It is a great error to hold that that which is not just now or in this or that place manifest or active, does not there and then exist. Concealment is not annihilation; non-action is not non-being nor does the combination of secrecy and inaction constitute non-existence.

If it is asked how we know that there is the Purusha or Knower in the leaf, clod or stone, — the Vedantin answers that, apart from the perceptions of the Seer and the subjective and objective experiences by which the validity of the perceptions is firmly established in the reason, the very fact that the Knower emerges in matter shows that He must have been there all the time. And if He was there in some form of matter He must be there generally and in all; for Nature is one and knows no essential division, but only differences of form, circumstance and manifestation. There are not many substances in this world, but one substance variously concentrated in many forms; not many lives, but one liver variously active in many bodies; not many minds, but one mind variously intelligent in many embodied vitalities.

It is, at first sight, a plausible theory that life and mind are only particular movements of matter itself under certain conditions and need not therefore be regarded as independent immaterial movements of consciousness involved in matter but only as latent material activities of which matter is capable. But this view can only be held so long as it appears that mind and life can only

exist in this body and cease as soon as the body is broken up, can only know through the bodily instruments and can only operate in obedience to and as the result of certain material movements. The sages of the Upanishads had already proved by their own experience as Yogins that none of these limitations are inherent in the nature of life and mind. The mind and life which are in this body can depart from it, intact and still organised, and act more freely outside it; mind can know even material things without the help of the physical eye, touch or ear; life itself is not conditioned necessarily, and mind is not even conditioned usually, though it is usually affected, by the state of the body or its movements. It can always and does frequently in our experience transcend them. It can entirely master and determine the condition of the body. Therefore mind is capable of freedom from the matter in which it dwells here, — freedom in being, freedom in knowledge, freedom in power.

It is true that while working in matter, every movement of mind produces some effect and consequently some state or movement in the body, but this does not show that the mind is the material result of matter any more than steam is the mechanical result of the machine. This world in which mind is at present moving, in the system of phenomena to which we are now overtly related, is a world of matter, where, to start with, it is true to say Annam vai sarvam; All is matter. Mind and life awaken in it and seek to express themselves in it. Since and when they act in it, every movement they make, must have an effect upon it and produce a movement in it, just as the activity of steam must produce an effect in the machine in which its force is acting. Mind and life also use particular parts of the bodily machine for particular functions and, when these parts are injured, those workings of life and mind are correspondingly hampered, rendered difficult or for a time impossible — and even altogether impossible unless life and mind are given time, impulse and opportunity to readjust themselves to the new circumstances and either recreate or patch up the old means or adopt a new system of function. It is obvious that such a combination of time, impulse and opportunity cannot usually or even often occur,—

cannot occur at all unless men have the faith, the nistha — unless that is to say, they know beforehand that it can be done and have accustomed themselves to seek for the means. Bodies, drowned and "lifeless", — nothing is really lifeless in the world, — can now be brought back to life because men believe and know that it can be done and have found a means to do it before the organised mind and life have had time to detach themselves entirely from the unorganised life which is present in all matter. So it is with all powers and operations. They are only impossible so long as we do not believe in their possibility and do not take the trouble or have not the clarity of mind to find their right process.

Life and mind are sometimes believed to descend, — or the hypothesis is advanced — into this world from another where they are more at home. If by world is meant not another star or system in this material universe, but some other systematisation of universal consciousness, the Vedantin who follows the Vedas and Upanishads, will not disagree. Life and mind in another star or system of this visible universe might, it is conceivable, be more free and, therefore, at home; but they would still be acting in a world whose basis and true substance was matter. There would therefore be no essential alteration in the circumstances of their action nor would the problem of their origin here be at all better solved. But it is reasonable to suppose that just as here Force organises itself in matter as its fundamental continent and movement, so there should be — the knowledge and experience of the ancient thinkers showed them that there are — other systems of consciousness where Force organises itself in life and in mind as its fundamental continent and movement. — It is not necessary to consider here what would be the relations in Time and Space of such worlds with ours. Life and mind might descend, ready organised, from such worlds and attach themselves to forms of matter here; but not in the sense of occupying physically these material forms and immediately using them, but in the sense of rousing by the shock of their contact and awakening to activity the latent life and mind in matter. That life and mind in matter would then proceed, under the superior help and impulse, to organise a nervous system for the use of life and a system of life-movements

in the nerves for the use of mind fit to express in matter the superior organisations who have descended here. It was indeed the belief of the ancients that — apart from the government of each living form by a single organised personality — such help from the worlds of life and mind was necessary to maintain and support all functionings of life and mind here below because of the difficulty otherwise of expressing and perfecting them in a world which did not properly belong to them but to quite other movements. This was the basis of the idea of Devas, Daityas, Asuras, Rakshasas, Pisachas, Gandharvas etc, with which the Veda, Upanishad and Itihasa have familiarised our minds. There is no reason to suppose that all worlds of this material system are the home of living things — on the contrary the very reverse is likely to be the truth. It is, probably, with difficulty and in select places that life and mind in matter are evolved.

If it were otherwise, if life and mind were to enter, organised or in full power, (such as they must be in worlds properly belonging to them) into material forms, those forms would immediately begin to function perfectly and without farther trouble. We should not see this long and laborious process of gradual manifestation, so laboured, so difficult, the result of so fierce a struggle, of such a gigantic toil of the secret Will in matter. Everywhere we see the necessity of a gradual organisation of forms. What is it that is being organised? A suitable system for the operations of life, a suitable system for the operations of mind. There are stirrings similar to those that constitute life in inanimate things, in metals — as Science has recently discovered, — vital response and failure to respond, but no system for the regular movement of vitality has been organised; therefore metals do not live. In the plant we have a vital system, one might almost say a nervous system, but although there is what might be called an unconscious mind in plants, although in some there are even vague movements of intelligence, the life system organised is suitable only for the flow of rasa, sap, sufficient for mere life, not for prana, nerve force, necessary for the operation in matter of mind. Apah is sufficient for life, vayu is necessary for life capable of mind. In the animal life is organised on a different plan and a nervous system capable

of carrying currents of pranic force is developed as one rises in the scale of animal creation, until it becomes perfect in man. It is, therefore, life and mind awakening in matter and manifesting with difficulty that is the truth of this material world, not the introduction of a ready made life entirely foreign to it in its own potentiality.

If it be said that the life and mind attaching themselves to matter only enter it by degrees as the system becomes more fit, putting more and more of itself into the body which is being made ready for it, that also is possible and conceivable. We are indeed led to see, as we progress in self-knowledge, that there is a great mental activity belonging to us only part of which is imperfectly expressed in our waking thoughts and perceptions — a sub-conscious or super-conscious Self which stores everything, remembers everything, foresees everything, in a way knows everything knowable, has possession of all that is false and all that is true, but only allows the waking mind into a few of its secrets. Similarly our life in the body is only a partial expression of the immortal life of which we are the assured possessors. But this only proves that we ourselves are not in our totality or essentiality the life and mind in the body, but are using that principle for our purpose or our play in matter. It does not prove that there is no principle of life and mind in matter. On the contrary, there is reason to believe that matter is similarly involved in mind and life and that wherever there is movement of life and mind, it tends to develop for itself some form of body in which securely to individualise itself. By analogy we must suppose life and mind to be similarly involved and latent in matter and therefore evolvable in it and capable of manifestation.

We know then the theory of the early Vedantins with regard to the relations of life, mind and matter and we may now turn to the actual statements of the Upanishad with regard to the activities of life and mind and their relation to the soul of things, the Brahman.

II
Mind

If the Upanishads were no more than philosophical speculations, it would be enough in commenting upon them to state the general thought of a passage and develop its implications in modern language and its bearing upon the ideas we now hold. Or if they only expressed in their ancient language general conclusions of psychological experience, which are still easily accessible and familiar, nothing would be gained by any minute emphasis on the wording of our Vedantic texts. But these great writings are not the record of ideas; they are a record of experiences; and those experiences, psychological and spiritual, are as remote from the superficial psychology of ordinary men as are the experiments and conclusions of Science from the ordinary observation of the peasant driving his plough through a soil only superficially known or the sailor of old guiding his bark by the few stars important to his rudimentary investigation. Every word in the Upanishads arises out of a depth of psychological experience and observation we no longer possess and is a key to spiritual truths which we can no longer attain except by discipline of a painful difficulty. Therefore each word, as we proceed, must be given its due importance. We must consider its place in the thought and discover the ideas of which it was the spoken symbol.

The opening phrase of the Kena Upanishad, keneshitam patati preshitam manah, is an example of this constant necessity. The Sage is describing not the mind in its entirety, but that action of it which he has found the most characteristic and important, that which, besides, leads up directly to the question of the secret source of all mental action, its president and impelling power. The central and common experience of this action is expressed by the word patati, falls. Motion forward and settling upon an object are the very nature of mind when it acts.

Our modern conception of mind is different; while acknowledging its action of movement and forward attention, we are apt to regard its essential and common action to be rather receptivity

of objects, than research of objects. The scientific explanation of mental activity helps to confirm this notion. Fixing its eye on the nervous system and the brain, the physical channels of thought, Physiology insists on the double action of the afferent and the efferent nerves as constituting the action of thought. An object falls on the sense-organ, — instead of mind falling on the object, — the afferent nerves carry the impact to the brain-cells, their matter undergoes modification, the brain-filaments respond to the shock, a message — the will of the cell-republic — returns through the efferent nerves and that action of perception,— whether of an object or the idea of an object or the idea of an idea, which is the essence of thinking — is accomplished. What else the mind does is merely the internal modification of the grey matter of the brain and the ceaseless activity of its filaments with the store of perceptions and ideas already amassed by these miraculous bits of organised matter. These movements of the bodily machine are all, according to Physiology. But it has been necessary to broach the theory of thought-waves or vibrations created by those animalcular amusements in order to account for the results of thought.

However widely and submissively this theory has been received by a hypnotised world, the Vedantist is bound to challenge it. His research has fixed not only on the physiological action, the movement of the bodily machine, but on the psychological action, the movement of the force that holds the machine, — not only on what the mind does, but on what it omits to do. His observation supported by that careful analysis and isolation in experiment of the separate mental constituents, has led him to a quite different conclusion. He upholds the wisdom of the sage in the phrase patati manas. An image falls on the eye, — admittedly, the mere falling of an image on the eye will not constitute mental perception — the mind has to give it attention; for it is not the eye that sees, it is the mind that sees through the eye as an instrument, just as it is not the telescope that sees an otherwise invisible sun, but the astronomer behind the telescope who sees. Therefore, physical reception of images is not sight; physical reception of sounds is not hearing. For how many sights and sounds besiege

us, fall on our retina, touch the tympanum of the ear, yet are to our waking thought non-existent! If the body were really a self-sufficient machine, this could not happen. The impact must be admitted, the message must rush through the afferent nerve, the cells must receive the shock, the modification, the response must occur. A self-sufficient machine has no choice of action or non-action; unless it is out of order, it must do its work. But here we see there is a choice, a selection, an ample power of refusal; the practical researches of the Yogins have shown besides that the power of refusal can be absolute, that something in us has a sovereign and conscious faculty of selection or total prohibition of perception and thought and can even determine how, if at all, it shall respond, can even see without the eye and hear without the ear. Even European hypnotism points to similar phenomena. The matter cannot be settled by the rough and ready conclusions of impatient Physiology eager to take a shortcut to Truth and interpret the world in the light of its first astonished discoveries.

Where the image is not seen, the sound is not heard, it is because the mind does not settle on its object — na patati. But we must first go farther and inquire what it is that works in the afferent and efferent nerves and insures the attention of the nerves. It is not, we have seen, mere physical shock, a simple vibration of the bodily matter in the nerve. For, if it were, attention to every impact would be automatically and inevitably assured. The Vedantins say that the nerve system is an immensely intricate organised apparatus for the action of life in the body; what moves in them is prana, the life principle, materialised, aerial (vayavya) in its nature and therefore invisible to the eye, but sufficiently capable of self-adaptation both to the life of matter and the life of mind to form the meeting place or bridge of the two principles. But this action of life-principle is not sufficient in itself to create thought, for if it were mind could be organised in vegetable as readily as in animal life. It is only when prana has developed a sufficient intensity of movement to form a medium for the rapid activities of mind and mind, at last possessed of a physical instrument, has poured itself into the life-movement and taken possession of it that thought becomes possible. That

which moves in the nerve system is the life-current penetrated and pervaded with the habitual movement of mind. When the movement of mind is involved in the life-movement, as it usually is in all forms, there is no response of mental knowledge to any contact or impression. For just as even in the metal there is life, so even in the metal there is mind; but it is latent, involved, its action secret, — unconscious, as we say, and confined to a passive reception into matter of the mind-forms created by these impacts. This will become clearer as we penetrate deeper into the mysteries of mind; we shall see that even though the clod, stone and tree do not think, they have in them the secret matrix of mind and in that matrix forms are stored which can be translated into mental symbols, into perception, idea and word. But it is only as the life-currents gain in intensity, rapidity and subtlety, making the body of things less durable but more capable of works, that mind-action becomes increasingly possible and once manifested more and more minutely and intricately effective. For body and life here are the pratistha, the basis of mind. A point, however, comes at which mind has got in life all that it needs for its higher development; and from that time it goes on enlarging itself and its activities out of all proportion to the farther organisation of its bodily and vital instruments or even without any such farther organisation in the lower man.

But even in the highest forms here in this material world, matter being the basis, life an intermediary and mind the third result, the normal rule is that matter and life (where life is expressed) shall always be active, mind only exceptionally active *in the body*. In other words, the ordinary action of mind is subconscious and receptive, as in the stone, clod and tree. The image that touches the eye, the sound that touches the ear is immediately taken in by the mind-informed life, the mind-informed and life-informed matter and becomes a part of the experience of Brahman in that system. Not only does it create a vibration in body, a stream of movement in life but also an impression in mind. This is inevitable, because mind, life and matter are one. Where one is, the others are, manifest or latent, involved or evolved, supraliminally active or subliminally active. The sword which

has struck in the battle, retains in itself the mental impression of the stroke, the striker and the stricken and that ancient event can be read centuries afterwards by the Yogin who has trained himself to translate its mind-forms into the active language of mind. Thus everything that occurs around us leaves on us its secret stamp and impression. That this is so, the recent discoveries of European psychology have begun to prove and from the ordinary point of view, it is one of the most amazing and stupendous facts of existence; but from the Vedantist's it is the most simple, natural and inevitable. This survival of all experience in a mighty and lasting record, is not confined to such impressions as are conveyed to the brain through the senses, but extends to all that can in any way come to the mind, — to distant events, to past states of existence and old occurrences in which our present selves had no part, to the experiences garnered in dream and in dreamless sleep, to the activities that take place during the apparent unconsciousness or disturbed consciousness of slumber, delirium, anaesthesia and trance. Unconsciousness is an error; cessation of awareness is a delusion.

It is for this reason that the phenomenon on which the sage lays stress as the one thing important and effective in mental action here and in the waking state, is not its receptiveness, but its outgoing force — patati. In sense-activity we can distinguish three kinds of action — first, when the impact is received subconsciously and there is no message by the mind in the life current to the brain, — even if the life current itself carry the message — secondly, when the mind is aware of an impact, that is to say, falls on its object, but merely with the sensory part of itself and not with the understanding part; thirdly, when it falls on the object with both the sensory and understanding parts of itself. In the first case, there is no act of mental knowledge, no attention of eye or mind; as when we pass, absorbed in thought, through a scene of Nature, yet have seen nothing, been aware of nothing. In the second, there is an act of sensory knowledge, the mind in the eye attends and observes, however slightly; the thing is perceived but not conceived or only partly conceived, as when the maidservant going about her work, listens to the Hebrew of her

master, hearing all, but distinguishing and understanding nothing, not really attending except through the ear alone. In the third, there is true mental perception and conception or the attempt at perception and conception, and only the last movement comes within the description given by the Sage — ishitam preshitam patati manas. But we must observe that in all these cases somebody is attending, something is both aware and understands. The man, unconscious under an anaesthetic drug in an operation, can in hypnosis when his deeper faculties are released, remember and relate accurately everything that occurred to him in his state of supposed unconsciousness. The maidservant thrown into an abnormal condition, can remember every word of her master's Hebrew discourse, and repeat in perfect order and without a single error long sentences in the language she did not understand. And, it may surely be predicted, one day we shall find that the thing our minds strove so hard to attend to and fathom, this passage in a new language, that new and unclassed phenomenon, was perfectly perceived, perfectly understood, automatically, infallibly, by something within us which either could not or did not convey its knowledge to the mind. We were only trying to make operative on the level of mind, a knowledge we already in some recess of our being perfectly possessed.

From this fact appears all the significance of the sage's sentence about the mind.

A Commentary on the Kena Upanishad

Foreword

The Upanishads are an orchestral movement of knowledge, each of them one strain in a great choral harmony. The knowledge of the Brahman, which is the Universality of our existence, and the knowledge of the world, which is the multiplicity of our existence, but the world interpreted not in the terms of its appearances as in Science, but in the terms of its reality, is the one grand and general subject of the Upanishads. Within this cadre, this general framework each Upanishad has its smaller province; each takes its own standpoint of the knower and its resulting aspect of the known; to each there belongs a particular motive and a distinguishing ground-idea. The Isha Upanishad, for example, is occupied with the problem of spirituality and life, God and the world; its motive is the harmonising of these apparent opposites and the setting forth of their perfect relations in the light of Vedantic knowledge. The Kena is similarly occupied with the problem of the relations between God and the soul and its motive is to harmonise our personal activities of mental energy and human will with the movement of the infinite divine Energy and the supremacy of the universal Will. The Isha, therefore, has its eye more upon the outward Brahman and our action in and with regard to the world we see outside us; the Kena fixes rather on our psychological action and the movements within us. For on this internal relation with the Brahman must evidently depend, from it must evidently arise that attitude towards the external world, the attitude of oneness with all these multitudinous beings which the Isha gives to us as the secret of a perfect and liberated existence. For we are not here in the phenomenal world as independent existences; we appear as limited beings clashing with other limited beings, clashing with the forces of material Nature, clashing too with

forces of immaterial Nature of which we are aware not with the physical senses but with the mind. We must become this multitudinous world, become it in our souls, obviously, not in our body and senses. The body and senses are intended to keep the multitudinousness, — they are there to prevent God's worldwide time-filling play from sinking back into the vague and inchoate. But in the soul there must be nothing but the sense and rapture of oneness in the various joy of multitude. How is that possible? It is possible because our relations with others are not in reality those of separate life-inspired bodies, but of the great universal movement of a single soul — ekah sanatanah, — broken up into separate waves by concentration in these many life-inspired bodies which we see appearing like temporary crests, ridges and bubbles in the divine ocean, apah. This soul in us is in relation to the outside world through the senses, through vitality, through mind. But it is entangled in the meshes of its instruments; it thinks they alone exist or is absorbed in their action with which it tends to identify itself preponderatingly or wholly; — it forgets itself in its activities. To recall the soul in man to self-knowledge, to lift it above the life of the senses [..] always refer its activities to that highest Self and Deity which [we] ultimately are, so that we may be free and great, may be pure and joyous, be fulfilled and immortal, — this is the governing aim of the Kena Upanishad. I propose in my commentary to follow with some minuteness and care the steps by which the Upanishad develops its aim, to bring out carefully the psychological ideas on which the ancient system was founded and to suggest rather than work out the philosophical positions which are presupposed in the ancient sage's treatment of his subject. To work them out in a volume of the present size and purpose would not be possible, nor, if possible, would it be convenient, since it would need a freer and ampler method delivered from the necessity of faithful subordination to the text. The first principle of a commentary must be to maintain the order of ideas and adhere to the purpose and connotation of the text which it takes as its authority.

Three Fragments of Commentary

The first two words of the Kena, like the first two words of the Isha, concentrate into a single phrase the subject of the Upanishad and settle its bounds and its spirit. By whom is our separate mental existence governed? Who is its Lord and ruler? Who sends forth the mind — kena preshitam, who guides it so that it falls in its ranging on a particular object and not another (kena patati)? The mind is our centre; in the mind our personal existence is enthroned. Manomayah pranasariraneta pratisthito 'nne, a mental guide and leader of the life and body has been established in matter, and we suppose and feel ourselves to be that mental being. But what guides the mind itself? Is it the mental ego as the unreflecting thinker usually and naturally supposes? As a matter of fact, it is perfectly within our knowledge and experience that the mental [ego] guides our actions only partially and imperfectly; it is governed by other forces, it is driven often by impulses that it cannot understand, it receives indications from a superconscious source; it is associated in the body with an immense amount of subconscious action of which it is ignorant or over which it has only a partial control. Guide and leader, perhaps, but certainly not the master. Who then is the master? Mind is not all we are. There is a vital force in us independent of mind. For although the two work together and act upon each other, they are still different movements. Our life goes on or ceases, rests or is active caring nothing, after all, about the mind and its notions. It serves it as a master whose interests it cannot afford to neglect, but does not always obey it and insists on the rights of its own separate existence. Who sent out this life force, who yoked it or applied it to these bodies and these actions, kena praiti yuktah Pranah prathamah — the epithet is used to indicate the essential life force as distinct from the particular life-functions called in Vedantic psycho-physics the five pranas.

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The Kena Upanishad is remarkable for its omissions. It omits to tell us what in relation to the transcendent and immanent Brahman this mind, life, sense activity really are. It omits even to mention one tattwa which one would think as important as mind, life and sense-activity — there is no least reference to matter. These omissions are remarkable; they are also significant. The Sage of the Kena Upanishad has a distinct object in view; he has selected a particular province of knowledge. He is careful not to admit anything which does not bear upon that object or to overstep the strict limits of that province. Matter is beyond his immediate field, therefore he makes no reference to matter. Careless of comprehensiveness, he keeps to the exact matter of his revelation — the working relations between man's mental life and his supreme Existence. With the same scrupulous reserve he abstains from the discussion of the nature of these organs and their essential relation to the supreme Existence. For this knowledge we have to resort to other Scriptures.

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The subject of the Talavakara Upanishad is indicated and precisely determined by its opening word, Kena, very much as we have seen the subject of the Isha Upanishad to be indicated and precisely determined by its opening words Isha Vasyam. To reveal the true Master of our mental life, the real Force of the Vitality which supports it and of the sense-activities which minister to it and of the mentality which fulfils it in this material existence, is the intention of the Upanishad.

Kena Upanishad
A Partial Translation with Notes

I

1. By whom willed falleth the Mind when it is sent on its mission? By whom yoked goeth forth the primal Breath? By whom controlled is this Speech that men utter? What God yokes the vision[1] and the hearing?

2. That which is the Hearing behind hearing, the Mind of mind, utters the Speech behind speech, — He too is the Life of the life-breath and the Vision behind seeing. The wise put these away and pass beyond; departing from this world they become immortal.

3. There Sight goes not, nor there Speech, nor the Mind arrives. We know it not, nor can we discern how one should teach of this. Other verily is That from the known and then it is beyond the unknown, — so do we hear[2] from those of old by whom That was expounded unto us.

4. That which remaineth unexpressed by Speech, by which Speech is expressed, know thou That Brahman and not this which men follow[3] after here.

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[1] The words *chakshuh śrotram* do not refer to the physical eye and ear but to the sense activity that uses the organ. This is evident from the expressions in verses 6 and 7, *chakshunshi pashyati* and *śrotram śrutam*— which cannot mean, "one sees the eyes" or "the ear is heard."

[2] *Purve* is used here in the Vedic sense, the ancient sages before us and *śuśruma* means not the physical hearing but the reception by the Sruti, the inspired Word.

[3] *Upaśate* is by some understood in the sense of adoration; but the force of the word is here the same as in the Isha Upanishad, *ye avidyam upasate,* which does not mean "those who adore Ignorance", but those who devote themselves to the state of Ignorance and make it the sole object of their consciousness.

5. That which thinketh[4] not with the Mind, by which, they say, Mind was made subject to mental perception, know thou that Brahman[5] and not this which men follow after here.

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[4] Here and in the verses that follow my rendering differs from the received interpretation which runs, "That which one cannot think with the mind", "That which one cannot see with the eye", etc and in verse 8, "That which one cannot smell by the breath", *yat prāṇena na prāṇiti. Prāṇa* is undoubtedly used sometimes of the breath as the medium of the sense of smell and *prāṇiti* to express the action of that sense. But in this Upanishad Prana has been used to indicate the nervous or vital force, the primal or principal Life-Energy, *prāṇah prathamah*, and not a subordinate sense function; the expressions employed almost reconstitute the image of the Horse by which the Life-Energy is symbolised in the language of the Veda and in the opening of the Brihadaranyaka Upanishad. It is difficult to believe that one and the same word means the Life-Breath in the question proposed, verse 1, and the sense of smell in an integral part of the answer given, verse 8. But if Prana means the Life-Energy typified by its obvious physical function, the life-breath, verse 8 can only mean, "He who liveth (breatheth) not by the life-breath", and the other verses must follow suit. For a kindred idea we may compare Katha Upanishad II.2.5. "No mortal lives by the superior or the inferior life-energy, but by another thing men live in which both these have their foundation."

[5] The received interpretation runs "Know that to be the Brahman and not this which men follow after here," and by this text Shankara supports his metaphysical doctrine that the objective world is not Brahman and is therefore an illusion. The objections to the interpretation seem to me insuperable. The words are not Tadeva Brahmeti twam viddhi, but Tadeva Brahma twam viddhi, which we should naturally interpret "Seek to know that Brahman" ie, "seek to know Brahman in That Consciousness" and not in the form of this objective world to which most men are attached. Moreover, we ought to give their full value to the remarkable expressions "That by which the mind is thought, seeings seen, hearing heard." Such phrases can hardly refer to the pure Absolute remote from all relativity or to the pure Self of Shankara to whom the objective world is non-existent. They indicate another state of consciousness, intermediate, if you will, in which the universe exists not as an objective and external reality, but within the percipient consciousness and is no longer perceived only through the objective organs and their functions, but known directly to the power from which those organs and functions are derived. This idea is confirmed by the apologue in which Brahman appears as a Power governing the universe, the Ish or Lord of the Isha Upanishad, in whom and by whose existence the gods exist, but also by whose active might and its victories they conquer and reign. It is therefore a self-Existence which is active in its stability and conscious in the multiplicity of the universe as well as in its self-unity. The Upanishads, I think, nowhere deny but rather affirm that the objective world also is Brahman. The error of Ignorance is to accept it as represented by the mind and senses in their inadequate symbols and as if they were real in themselves, each in its own separate reality. The wise put from them the error of the mind and the senses and in the self-luminous and self-effective Consciousness beyond attain to that freedom, unity and immortality which we have seen set before humanity as its goal in the Isha Upanishad.

Section Five

Incomplete Translations of Two Vedantic Texts

Circa 1900-1902

The Karikas of Gaudapada

The Karikas of Gaudapada are a body of authoritative verse maxims and reasonings setting forth in a brief and closely-argued manual the position of the extreme Monistic school of Vedanta philosophy. The monumental aphorisms of the Vedantasutra are meant rather for the master than the learner. Gaudapada's clear, brief and businesslike verses are of a wider utility; they presuppose only an elementary knowledge of philosophic terminology and the general trend of Monistic and Dualistic discussion. This preliminary knowledge granted they provide the student with an admirably lucid and pregnant nucleus of reasoning which enables him at once to follow the Monistic train of thought and to keep in memory its most notable positions. It has also had the advantage, due no doubt to its preeminent merit and the long possession of authority and general use, of a full and powerful commentary by the great Master himself and a farther exposition by the Master's disciple, the clearminded and often suggestive Anandagiri. To modern students there can be no better introduction to Vedanta philosophy — after some brooding over the sense of the Upanishads — than a study of Gaudapada's Karikas and Shankara's commentary with Deussen's System of the Vedanta in one hand and any brief and popular exposition of the Six Darshanas in the other. It is only after the Monistic School has been thoroughly understood that the Modified-Monistic and Dualistic-Monistic with their intermediary shades can be profitably studied. When the Vedantic theory has been mastered, the Sankhya, Yoga, Nyaya and Vaisheshika can in its light be easily mastered in succession with Vijnanabhikshu's work and the great synthesis of the Bhagavadgita to crown the whole structure. The philosophical basis will then be properly laid and the Upanishads can be studied with new interest, verifying or modifying as one goes one's original interpretation of the Sacred Books.

This will bring to a close the theoretical side of the Jnanakanda; its practical and more valuable side can only be mastered in the path of Yoga and under the guidance of a Sadguru.

Gaudapada begins his work by a short exposition in clear philosophic terms of the poetical and rhythmic phraseology of the Upanishad. He first defines precisely the essential character of the triune nature of the Self as manifested in the macrocosm and the microcosm, the Waker, the Dreamer and the Sleeper, who all meet and disappear in the Absolute.

1

bahiṣprajño vibhurviśvo hyantaḥ prajñastu taijasaḥ
ghanaprajñastathā prājña eka eva tridhā smṛtaḥ

Visva being the Lord who pervades and is conscious of the external, Taijasa he who is conscious of the internal, Prajna he in whom consciousness is (densified and) drawn into itself, the Self presents himself to the memory as One under three conditions.

Shankara: The position taken is this, as *the entity which cognizes* enters into three conditions one after another *and not simultaneously*, and is moreover *in all three* connected by the memory *which persists in feeling* "This is I" "This is I" "This is I", it is obvious that it is something beyond and above the three conditions, and therefore one, absolute and without attachment to its conditions. And this is supported by the illustrations like that of the large fish given in the Scripture.

2

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ
ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ

Visva in the gate of the right eye, Taijasa within in the mind, Prajna in the ether, the heart, this is its threefold station in the body.

Shankara: 1. The object of this verse is to show that these three, Visva, Taijasa and Prajna, are experienced even in the waking

state. The right eye is the door, *the means*, through which especially Visva, the seer of gross objects, becomes subject to experience. The Sruti saith "Verily and of a truth Indha is he, even this Being as he standeth here in the right eye." Vaisvanor is Indha, because his essential principle is light and is at once the macrocosmic Self within the Sun and the seer in the eye.

2. "But" it will be objected "Hiranyagarbha is one and the cognizer of the material field, the guide and seer in the right eye is quite another, the master of the body." Not so; for in itself — *if we look into the real nature of our perceptions* — we do not realise any difference between them. And the Scripture saith "One God hidden in all creatures" and the Smriti also:

> Know me, O son of Bharat, for the knower of the body in all bodies. I stand undivided in all creatures and only seem to be divided.

3. *Be it noted that* though Visva works indeed in all the organs of sense without distinction, yet because the perceptions of [the] right eye are noticed to be superior in acuteness and clearness it is for that reason only specifically mentioned as his abiding-place. After this Visva then dwelling in the right eye has seen a shape or appearance, he remembers it when he has closed his eyes and still sees within in the mind, as if in a dream, the same shape or appearance as manifested in the form of the idea or impression it has left. And it is just the same in a dream, *the impression or idea preserved by memory reproduces in sleep the same shape or appearance that was seen in waking*. It follows that this Taijasa who is within in the mind is no other than Visva himself.

4. Then by cessation of the process called memory Prajna in the ether or heart becomes unified or as it is said densified consciousness drawn into itself. And this happens because the processes of the mind are absent; for sight and memory are vibrations of the mind and in their absence the Self in the form of Prana takes its abode in the ether or heart without possibility of separation or distinction. For the Scripture saith "It is Prana that swalloweth up all these into itself." Taijasa is the same

as Hiranyagarbha because it has its abode in the mind, and the mind is the subtle part of the body, as is clear from the verse, “This *purusha* is all mind”, and from other like sayings of Scripture.

5. It may be objected that Prana in the state of Sleep is really differenced and manifest and the senses become one with Prana, so how do you predicate of it absence of manifestation and differentia *by saying it becomes One*? But there is no real fault in the reasoning, since in the undifferenced the particularising conditions of space and time are absent *and the same is the case with Prana in the state of Sleep*. Although indeed the Prana is *in a sense* differenced because the idea of separate existence as Prana remains, yet the more special sense of separate existence as circumscribed by the body is brought to a stop in Prana and Prana is therefore undifferenced and unmanifest in the Sleep in relation *at least* to the possessors of this circumscribed egoism. And just as the Prana of those who have the circumscribed bodily egoism becomes undifferenced when it is absorbed *at the end of the world*, so it is with him who has the sense of existence as Prana only in the condition *of Sleep* which is *in reality* precisely the same *as that of the temporary disappearance of phenomena at the end of a world*; both states alike are void of differentia and manifestation and *both alike* are pregnant with the seeds of *future* birth. The *Self* governing either state is one and the same, it is *Self* in an undifferenced and unmanifest condition. It follows that the governing Self in each case and the experiencers of the circumscribed bodily egoism are one and the same; therefore the descriptions previously given *of Prajna* become One or become densified and self-concentrated consciousness etc are quite applicable; and the arguments already advanced support the same conclusion.

6. “But” you will say “why is the name, Prana, given to the Undifferenced?” On the ground of the Scripture “For, O fair son, the cord and fastening of the mind is Prana.” “O but” you answer “there the words 'O fair son, Existence itself *is Prana*' show that it is Brahman Existent which being the subject of the verses must be intended by the word Prana.” However, my

reasoning is not thereby vitiated, because we all understand the Existent to be pregnant with the seed *of future birth*. Although, then, it is Brahman Existent which is meant by Prana, all the same the name Prana is given to the Existent because the idea of pregnancy with the seed from which the Jiva or life-conditioned human spirit is to be born, has not been eliminated from it and *indeed* it is only when this idea is not eliminated from the idea of Brahman that he can be called Brahman Existent. For if it were the absolute seedless Brahman of which the Scripture had meant to speak, it would have used such expressions as "He is not this, nor that nor anything which we can call him"; "From whom words return baffled"; "He is other than the known and different from the Unknown." The Smriti also says "He (the Absolute) is called neither Existent nor non-Existent." Besides if the Existent be seedless, then there would be no ground for supposing that those who have coalesced with and become absorbed into the Existent in the state of Sleep or the destruction of a world can again awake *out of either of these conditions*. Or if they can, then we should immediately have the contingency of liberated souls again coming into phenomenal existence; for *on this hypothesis* the condition *of souls liberated into the Absolute and those absorbed into the Existent* would be alike, neither having seed *or cause of future phenomenal existence. And if to remove this objection you say that* it is the seed *of ignorance* which has to be burnt away in the fire of Knowledge *that is absent in the case of liberated souls and some other seed of things in the other case*, you are in danger of proving that Knowledge (*of the Eternal*) is without use or unnecessary *as a means of salvation*.

7. It is clear then that it is on the understanding that the Existent is pregnant with the seed of phenomenal life that in all the Scripture it is represented as Prana and the cause of things. Consequently it is by elimination of this idea of the seed that it is designated by such phrases as "He is the unborn in whom the objective and subjective are One", "From whom words return baffled", "He is not this nor that nor anything we can call him", and the rest. Our author will speak separately of this seedless condition of the Same Self which has been designated

by the term Prajna. This condition by its being the Fourth or Absolute is devoid of all relations such as body, *Prana* etc and is alone finally and transcendentally true. Now the condition of undifferenced seedfulness also is *like the two others* experienced in this body in the form of the idea of the awakened man which tells him *"For so long I felt and knew nothing"*. Thus then the Self is said to have a threefold station in the body.

3

viśvo hi sthūlabhuṅ nityaṁ taijasaḥ praviviktabhuk
ānandabhuk tathā prājñastridhā bhogaṁ nibodhata

Visva is the enjoyer of gross objects, Taijasa of subtle, and Prajna of pure (unrelated) pleasure, thus shall ye understand the threefold enjoyment *of the Self in the body*.

4

sthūlaṁ tarpayate viśvaṁ praviviktaṁ tu taijasam
ānandaśca tathā prājñaṁ tridhā tṛptiṁ nibodhata

The gross utterly satisfieth Visva, but the subtle Taijasa and pure pleasure satisfieth Prajna, thus shall ye understand the threefold satisfaction *of the Self in the body*.

Shankara: The meaning of these two verses has been explained.

5

triṣu dhāmasu yad bhojyaṁ bhoktā yaśca prakīrtitaḥ
vedaitadubhayaṁ yastu sa bhuñjāno na lipyate

That which is enjoyed in the three conditions and that which is the enjoyer, he who knoweth both these as one enjoyeth and receiveth no stain.

Shankara: That which is enjoyed under the names of gross objects, subtle objects and pure pleasure in the three conditions, waking, dream and sleep is one and the same thing although it has taken a threefold aspect. And that which enjoys under the names of Visva, Taijasa and Prajna, has been declared to be one because they are connected by the sense of oneness expressed in the continual feeling "This is I, This is I" and because the nature of cognition is one and without difference throughout. Whoever

knows both these to be one though split up into multiplicity by the sense of being enjoyer or enjoyed, does not receive any stain from enjoyment, because the subject of enjoyment is the One universal and the enjoyer too is not different from the enjoyed. For *note that* whoever be the enjoyer or whatever his object of enjoyment, he does not increase with it or diminish with it, just as in the case of fire when it has burnt up its object in the shape of wood or other fuel; *it remains no less or greater than it was before*.

6

brabhavaḥ sarvabhāvānāṁ satāmiti viniścayaḥ
sarvaṁ janayati prāṇaścetoṁśūn puruṣaḥ pṛthak

It is a certain conclusion that all existences which take birth are already in being; Prana brings the All into phenomenal being, it is this *Prana or* Purusha which *sends* its separate rays of consciousness abroad.

Shankara: All existences (divided as Visva, Taijasa and Prajna) are already in being, that is, they existed before and it is only by their own species and nature, an illusion of name and form created by Ignorance, that they take birth or in other words [are] put forth into phenomenal existence. As indeed the writer says later on "A son from a barren woman is not born either in reality or by illusion". For if birth of the nonexistent — *that is something coming out of nothing* — were possible, then there would be no means of grasping this world of usage and experience and the Eternal itself would become an unreality. Moreover we have seen that the snake in the rope and other appearances born of the seed of illusion created by Ignorance do really exist as the self of the rope *or other substratum in the case*. For the snake in the rope, the mirage and other *hallucinations of the sort* are never experienced by anybody unless there is some substratum. Just as before the coming into phenomenal being of the snake it existed already in the rope as the rope's self, so before the coming to birth of all phenomenal existences, they already existed as the self of the seed of things called Prana. And the Scripture also saith, "This universe is the Eternal", "In the beginning all this

was the Spirit." The Prana gives birth to the All as separate rays of consciousness; — just as the rays of the Sun, so are these consciousness-rays of the Purusha who is Chid or conscious existence and they are clearly distinguished in different bodies of gods, animals, etc under three different lights as Visva, Tai jasa and Prajna, in the same way as reflections of the sun are clearly seen in different pieces of water; they are thrown from the Purusha and though they differ according to the separate existences which are their field of action and enjoyment, yet they are all alike like sparks from a fire being all Jiva or conditioned Self. Thus the Prana or causal Self gives phenomenal birth to all other existences as the spider to his web. Compare the Scripture "As a fire sendeth forth sparks."

7

vibhūtiṁ prasavaṁ tvanye manyante sṛṣṭicintakāḥ
svapnamāyāsarūpeti sṛṣṭiranyairvikalpitā

Some who concern themselves with the *cause* of creation think that Almighty Power is the origin of things and by others creation is imagined as like to illusion or a dream.

Shankara: Those who concern themselves with creation think that creation is the pervading Power, the extension, so to speak, of God; but it is implied, those who concern themselves with final and transcendental truth do not care about speculations on creation. For when men see a conjurer throw a rope into the air and ascend it armed and accoutred and then after he has climbed out of sight fall hewn to pieces in battle and rise again *whole*, they do not care about inquiring into the illusion he has created with all its properties and origins. Just so this evolution of the Sleep, Dream and Waking conditions is just like the self-lengthening of the juggler's rope and the Prajna, Taijasa and Visva self abiding in the three conditions is like the conjurer climbing up the rope, but the real conjurer is other than the rope or its climber. Just as he stands on the ground invisible and hidden in illusion, so is it with the real and transcendental fact called the Fourth. Therefore it is for Him that the Aryan-minded care, those who follow after salvation, and they do not

care for speculations about creation which are of no importance to them. Accordingly the writer implies that all these theories are only imaginations of those who concern themselves with the origin of creation and then goes on to say that by others creation is imagined as like to an illusion or again as like to a dream.

8

icchāmātraṁ prabhoḥ sṛṣṭiriti sṛṣṭau viniścitāḥ
kālātprasūtiṁ bhūtānāṁ manyante kālacintakāḥ

Those who have made up their minds on the subject of creation say it is merely the Will of the Lord; those who concern themselves about Time think that from Time is the birth of creatures.

Shankara: Creation is the Will of the Lord because the divine ideas must be true facts — pots etc are ideas only and nothing more than ideas. Some say that creation is the result of Time.

9

bhogārthaṁ sṛṣṭirityanye krīḍārthamiti cāpare
devasyaiṣa svabhāvo'yamāptakāmasya kā spṛhā

Others say that creation is for the sake of enjoyment, yet others say it is for play. *Really*, this is the very nature of the Lord; *as for other theories, well*, He has all He can desire and why should He crave for anything?

Shankara: Others think creation *was made* for enjoyment or for play. These two theories are criticised by the line “This is the very nature of the Lord”. Or, it may be, that the theory of Divine Nature is resorted to in order to criticise all *other* theories *by the argument*, He has all He can desire and why should He crave for anything? For no cause can be alleged for the appearance of the snake etc in the rope and other substrata except the very nature of Ignorance.

10

nivṛtteḥ sarvaduḥkhānāmīśānaḥ prabhuravyayaḥ
advaitaḥ sarvabhāvānāṁ devasturyo vibhuḥ smṛtaḥ

He who is called the Fourth is the Master of the cessation of all ills, the Strong Lord and undecaying, the One without second of all existences, the Shining One who pervadeth.

Shankara: The Fourth Self *or transcendental* is the master of the cessation of all ills, which belong to the conditions of Prajna, Taijasa and Visva. The expression Strong Lord is an explanation of the word Master; it is implied that His strength and lordship are in relation to the cessation of ills, because the cessation of ills results from the knowledge of Him. Undecaying, because He does not pass away, swerve or depart, ie, from His essential nature. How is this? Because He is the One without a second owing to the vanity of all phenomenal existences. He is also called God, the Shining One, because of effulgence, the Fourth and He who pervades, exists everywhere.

11

kāryakāraṇabaddhau tāviṣyete viśvataijasau
prājñaḥ kāraṇabaddhastu dvau tau turye na sidhyataḥ

Visva and Taijasa are acknowledged to be bound by cause and effect, Prajna is bound by cause only; both of these are held not to exist in the Fourth.

Shankara: The common and particular characteristics of Visva and the two others are now determined in order that the real self of the Fourth may become clear. Effect, that which is made or done, is existence as result. Cause, that which makes or does, is existence as seed. By inapprehension and misapprehension of the Truth the aforesaid Visva and Taijasa are, it is agreed, bound or imprisoned by existence as result and seed. But Prajna is bound by existence as seed only. For the seed state which lies in unawakening to the Truth alone *and not in misreading of Him* is the reason of the state of Prajna. Therefore both of these, existence as cause and existence as effect, inapprehension and misapprehension of the Truth are held not to apply to the Fourth, ie do not exist and cannot happen in Him.

12

nātmānaṁ na parāṁścaiva na satyaṁ nāpi cānṛtam
prājñaḥ kiṁcana saṁvetti turyaṁ tatsarvadṛk sadā

Prajna cogniseth nought, neither self nor others, neither truth nor falsehood; the Fourth seeth all things for ever.

Shankara: But how then is Prajna bound by Cause, while in the Fourth the two kinds of bondage conditioned by inapprehen sion and misapprehension of the Truth are said to be impossible? Because Prajna does not cognize at all this duality of an outside universe born from Ignorance and conditioned as distinct from Self, so that like Visva and Taijasa he also is bound by inappre hension of the Truth, by that blind darkness which becomes the seed of misapprehension; and because the Fourth seeth all things for ever. That is to say, since nothing *really* exists except the Fourth, He is necessarily a seer of all that is, Omniscient and All-cognizant at all times and for ever; in Him therefore the seed state of which the conditioning feature is inapprehension of the Truth, cannot possibly exist. Absence of the misapprehension which arises out of inapprehension naturally follows. The Sun is for ever illuminative by its nature and non-illumination or misillumination as contrary to its nature cannot happen to it; a*nd the same train of reasoning applies to the Omniscience of the Turiya*. The Scripture also says "For of the Sight of the Seer there is no annihilation." Or indeed, since it is the Fourth that in the Waking and Dream State dwelling in all creatures is the light or reflection in them to which all objects *present themselves* as visible *ie cognizable objects*, it is *in this way too* the seer of all things for ever. The Scripture says "There is nought else than This that seeth."

Sadananda's Essence of Vedanta

Invocation

1

To the Absolute

akhaṇḍaṁ saccidānandamavāṅmanasagocaram
ātmānamakhilābhāramāśraye'bhīṣṭasiddhaye

I take refuge with Him who is *sheer* Existence, Intelligence and Bliss, impartible, beyond the purview of speech and mind, the Self in whom the whole Universe exists — may my desire and purpose attain fulfilment.

2

To the Masters

arthato'pyadvayānandānatītadvaitabhānataḥ
gurūnārādhya vedāntasāraṁ vakṣye yathāmati

After homage to the Masters who in deed as well as word delight in the One without second and from whom the seemings of duality have passed away, I will declare the Essence of Vedanta according to my intellectual capacity.

Preliminary Statement

3

The Training of the Vedantin

vedānto nāmopaniṣatpramāṇaṁ tadupakārīṇi śārīrakasūtrādīni ca

By Vedanta is meant the Upanishads as authoritative basis of the philosophy and as useful supplementary inquiries the Aphoristic Books that treat of the Embodied Soul.

4

asya vedāntaprakaraṇatvāt tadīyairevānubandhaistadvattāsiddherna te pṛthagālocanīyāḥ

Now since Vedanta is the subject of this work, its circumstantiae — the conclusions sought to be established being similar in both, — are the same as those of the Vedanta and need not be separately discussed.

5

tatrānubandho nāmādhikāriviṣayasaṁbandhaprayojanāni

In circumstantia we include four things, the fit hearer, the subject, the logical relation, the object of the work.

6

adhikārī tu vidhivadadhītavedavedāṅgatvenāpātato'dhigatākhilavedārtho'smin janmani janmāntare vā kāmyaniṣiddhavarjanapuraḥsaraṁ nityanaimittikaprāyaścittopāsanānuṣṭhānena nirgatanikhilakalmaṣatayā nitāntanirmalasvāntaḥ sādhanacatuṣṭayasaṁpannaḥ pramātā

Now the fit hearer of Vedanta must be one who is compe tent to form a right judgment of it. He must therefore have mastered [ ] by proper study of Veda and its accessory sciences the entire meaning of Veda; he must in this life or another have begun by abandoning forbidden actions and actions prompted by desire and then by the performance of daily observances, occasional observances, penance and adoration freed himself from all sin and stain and attained to perfect purity of the mind and heart; and he must be in possession of the four Ways and Means.

7

āmyāni svargādīṣṭasādhanāni jyotiṣṭomādīni

By actions of desire is understood all ways and means by which we pursue various kinds of happiness from Paradise downward — the Jyotisthom sacrifice for example.

8

niṣiddhāni narakādyaniṣṭasādhanāni brahmahananādīni

By forbidden actions is meant all ways and means by which we compass all our ills from the torments of Hell downward, — Brahminicide for example and other sins and disobediences.

9

nityānyakaraṇe pratyavāyasādhanāni saṁdhyāvandanādīni

By regular observances is meant ceremonies like the evening prayer etc, the non-performance of which turns them into means of offence and stumbling blocks.

10

naimittikāni putrajanmādyanubandhīni jāteṣṭyādīni

By occasional observances is understood ceremonies circumstantial to particular occasions, such as the Blessing of the New-born attendant on the birth of a son.

11

prāyaścittāni pāpakṣayamātrasādhanāni cāndrāyaṇādīni

By penances is understood vows and forms of self-discipline such as the Ghandrayan vow which are means *only* towards the purging away of sin.

12

upāsanāni saguṇabrahmaviṣayakamānasavyāpārarūpāṇi āṇḍilyavidyādīni

By adoration is understood the various forms of mental working which have for their whole subject and purpose the Eternal in His aspect as a Personal Deity — Sandilya's Art of Divine Love, for example.

13

eteṣāṁ nityādīnāṁ buddhiśuddhiḥ paraṁ prayojanamupāsanānāṁ tu cittaikāgryam, tametamātmānaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñenetyādiśruteḥ tapasā kalmaṣaṁ hantītyādismṛteśca

The main object of the first three, observances regular and occasional and penance, is the purification of the Understanding; but the main object of adoration is singleness of heart and mind towards one object. This is proved by such passages as these from Revealed Scripture — "This is that Self of whom the Brahmins shall seek to know by exposition of Veda and by Sacrifice shall they seek to know Him" — and by other passages from the Unrevealed Scripture such as "By Tapasya (energism of will) one slayeth sin."

14

nityanaimittikayorupāsanānāṁ cāvāntaraphalaṁ pitṛlokasatyaloka-prāptiḥ, karmaṇā pitṛloko vidyate devaloka ityādiśruteḥ

A secondary result of observances regular and occasional and of adoration and worship is attainment to the world of the fathers and to the world of the Living Truth. For so the Scripture says "By action the World of the Fathers is found and the World of the Gods also."

15

sādhanāni nityānityavastuvivekehāmutraphalabhogavirāgaśamadamādisaṁpattimumukṣutvāni

By Ways and Means we understand, Discrimination of eternal objects from the transient; Disattachment from enjoyment in this world or another; Calm, Self-Conquest and the other moral excellences; and Desire of Salvation.

16

nityānityavastuvivekastāvad brahmaiva nityaṁ vastu tato'nyadakhilamanityamiti vivecanam

By Discrimination of eternal objects from the transient we understand the discernment of Brahman as the one thing eternal and of everything other than Brahman as transient and perishable.

Part Three

Writings on Vedanta

These incomplete writings (c. 1902-1916) were not revised by Sri Aurobindo for publication. They have been transcribed from his manuscripts and arranged in chronological order.

Four Fragments

1

The answer to all philosophical problems hinges on the one question, What is myself? It is only by knowing man's real self that we can know God; for whatever we may think or know, the value of the thought and the knowledge must hinge upon the knower, the means of knowledge and

Vedanta's final and single answer to all the questions of philosophy is contained in a single mighty and ever-memorable phrase, So 'ham. I am He or more explicitly or to the question of the inquirer *ahaṁ brahmāsmi*, I am Brahman. Cutting through all tremors and hesitations, scorning all doubt or reserve it announces with a hardy and daring incisiveness the complete identity of man and God. This is its gospel that the individual Self who seems so limited, thwarted, befouled, shamed and obscured with the bonds and shackles, the mud and stains of earthly life and the pure, perfect and illimitable Being who possesses and supports all existence, to Whom this vast and majestic Universe is but an inconsiderable corner of His mind and infinite Time cannot end and infinite Space cannot confine and the infinite net of cause and effect is powerless to trammel are equal, are of one nature, power, splendour, bliss, are One. It seems the very madness of megalomania, the very delirium of egoism. And yet if it be true?

And it is true. Reason can come to no other conclusion, Yoga ends in no less an experience, the voices of a hundred holy witnesses who have seen God face to face, bring to us no less wonderful a message. And since it is true, what eagerness should not fill us to

2

Ego or Self is an Ens which is not knowable by sight or any of the senses; it can only be grasped in the innate conception, "I am". This intuitive and inherent self-perception is called, subjective illumination; for there are two kinds of direct knowledge, one called subjective, the other objective illumination and the difference is that while objective illumination or as it is called the Supra-intelligence has for its object both the known and unknown, the object of subjective illumination is that which is perpetually and inevitably known, since even the supra-intelligence is illumined or revealed by the light of the Ego. For as it is said "The subtle self has consciousness for its

3

It has been said with a singularly subtle ineptitude that the existence of the One Formless Nameless Indivisible without Qualities and without desires may be admitted; and the existence of a multifold world of phenomena may be admitted; but that the one excludes the other. Since it is not possible that the Absolute should limit itself even illusorily; for any such limitation is an act and an act implies an object; but an Existence without desires can have no object to serve and cannot therefore act. Moreover the Infinite excludes the possibility of the Finite. This is a juggling with words. The Infinite instead of excluding the Finite supposes the Finite. When we think of the Infinite, it is not at first as a blind and limitless expanse but as the Finite Existence we know spreading on and on without beginning or limit. Having once formed the idea of the Infinite, we may then by an effort of the Mind blot out that vision of finite things informing it and imagine infinity as a blind and limitless expanse; but even so Infinity only exists to us on condition of the possibility of the Finite; it is there possible, latent, manifested in the past, to be yet manifested in the future. Destroy the possibility of the Finite and the Infinite becomes unimaginable. This is expressed in the Puranic philosophy of the Parabrahma absorbing all things into

himself for a while only to put them forth again. Nor is the objection that an Act implies an object, in itself tenable; an act may be pure and objectless, ceasing indeed to be an action in the ordinary human sense of the word but not in the philosophic or scientific sense. The sun acts when it shines though it has no object in doing so (*jaḍavat samācaret*).

The Visishtadwait recognizing that the Infinite implies the Finite within it, bases its ontology on the fact; the Adwait points out however that the existence of the Finite is only a possibility and when it occurs implies no real change in the Infinite, nothing essential and permanent, but the objectless action of the Absolute, the working of a force which as it creates nothing real and lasting may well be called Maya or illusion. All turns on whether the Finite is a real ie an essential and permanent existence or a mere condition of thought. If the former, the Visishtadwaita view is correct, but if the latter the Adwaita must claim our adherence.

4

[.....] the next few centuries. This issue I prefer to call the issue between Science and Hinduism, not because there are not in the world other great embodiments of the old religious and moral spirit, but because Hinduism alone has shown an eternal and indestructible vitality and still more because Hinduism alone does not on the side of reason stand naked to the assaults of Science. And when I speak of Hinduism, I do not refer to the ignorant and customary Hinduism of today, which is largely a Buddhicised and vulgarised edition of the old faith, but the purer form which under the pressure of Science is now reasserting its empire over the Hindu mind.

The Spirit of Hinduism

God

OM *ityetad akṣaram idaṁ sarvam*; OM is the syllable, OM is the Universe; all that was, all that is, all that will be is OM. With this pregnant confession of faith Hinduism begins its interpretation of the Universe.

Metaphysical systems arise and metaphysical systems fall; Hegel disappears and Kant arrives; Pantheism, Theism, Atheism pursue their interminable round, and there is no finality. Then Science comes and declares the whole vanity, for all is physical and there is nothing metaphysical save in the brain of the dreamer; and yet tho' Science has spoken still there is no finality. For the soul of man refuses to be dissolved into a force or a procession of sensations or a composite effect created by the action of outward things on the neurons of the brain. It persists in saying "I am"; it persists in demanding an explanation of its existence, and will not be satisfied without an answer. But where is that answer to come from or how is it possible to arrive at any conclusion? The rock on which all metaphysics come to shipwreck is the same unsurpassable barrier before which Science itself becomes a baffled and impotent thing; it is that behind everything, beyond everything, when all knowledge has been acquired, when matter has been pursued into its subtlest unanalysable element, there is always an Inexplicable Something which remains. Metaphysics seeks to tell us What the Universe is and Why it is; in other words to explain the Inexplicable; but the end of this process is inevitably a juggling with words which must repel all clear-minded thinkers. At the end of all metaphysical systems we find an enthroned word which apparelled in the purple of finality professes to explain the Universe, and yet when we look into it, we find that it stands itself in need of explanation, that it is merely a Word which stands for the

Inexplicable. Science avoids the difficulty by professing that the ultimate results of its analysis are a sufficient description of the Universe, a sufficient answer to the What, and as to the Why it rests in the great fact of Evolution. Again we find that we have landed ourselves in unexplained words beyond which lies the same region of darkness involved in yet deeper darkness; the *tamas tamasā gūḍham* of the Scriptures; Evolution, Force, Kinesis, these are words in which we gather up our observation of certain phenomena; they are the sum of the workings of a nameless, unintelligible Thing, but what that Thing is and why It is, remains an unsolved mystery. Whether it is that the human mind is intrinsically unable to pierce beyond the veil or whether it has the power latent or potential but as yet unevolved, we may at least safely assert that so far man has not been able to understand Finality; he is constitutionally incapable of imagining a Final Cause which his reason when faithfully interrogated will not refuse to accept as Final, will not be forced by its own nature to subject to the query How and Why. There are only two ways of meeting the difficulty; one is to assert that the reason of man as at present constituted is imperfect and by reason of its imperfection unable to grasp Finality which for all that exists; the other is to assert that the reason of man is right and that Finality is inconceivable because it does not exist. The latter is the answer which Hinduism has selected; the human mind cannot arrive at anything final because there is nothing final, for all the universe is OM and OM is Infinite, without beginning and without end either in Time or in Space. It has indeed been advanced that the human mind can realise only the Finite and not the Infinite, — a sorry paradox, for it is truer to say that the only fact which the human mind can realise is Infinity; the Finite it grasps only as a phenomenon, the very conception of which depends on the wider conception of the Infinite. A finite thing, such as a house, we conceive as a limited phenomenon in relation to that which is not the house; limit is only imaginable in relation to something beyond the limit; a final limit to everything is unimaginable whether in Time or Space. Outside the house is the province and outside the limits of the province is the country

and outside the limits of the country is the earth and outside the limits of the earth is the Universe and to the Universe we can only imagine limits if we imagine it as surrounded by other Universes, and so the mind of man goes travelling forward and ever forward without reaching an end. Having realised that there is no end the Mind refuses to proceed farther and returns on its traces into the world of phenomena. It is this refusal, this return which is meant when it is stated that the human mind cannot conceive Infinity. And yet what does the statement amount to? Simply to this that there is no end to the Infinite, in other words that the Infinite *is* infinite, that the boundless *has* no bound. The human mind works within limits, that is to say, within the Absolute apparently conditioned by phenomena because it is itself the Absolute apparently conditioned by phenomena. This fundamental idea of the Vedanta I shall have occasion to return upon in its proper place; here I follow out the argument so far in order to establish that the working of the human mind within limits does not militate against the undoubted experience that if rigidly interrogated it realises phenomena only as phenomena and the only fact to which it can give assent is the fact of infinity. If therefore we take reason or mental Experience as the final authority, the Hindu proposition demonstrates itself. The alternative proposition like the Roman Curia calls upon us to put reason out of Court and makes discussion of the ques tion impossible. Although one cannot dogmatically declare it to be untrue, it is certainly contrary to all scientific probability; Hinduism does not deny, but rather asserts that the powers of the human mind can and will enlarge indefinitely, but it believes that this will be by the process of development, not by a radical alteration of its essential nature. To assert that man must believe in finality although he is constitutionally unable to grasp any finality, is to leave the terra firma on which all thought moves and reposes, the collective mental experience of the race affecting and affected by the mental experience of each individual and to launch into the void of dogmatic and irrational belief. Credo quia incredibile est, I believe because it is incomprehensible.

We come back therefore to the Hindu confession of faith, OM is the syllable, OM is the Universe; the past, the present and the future, — all that was, all that is, all that will be is OM. Likewise all that may exist beyond the bounds of Time, that too is OM.

Mark the determination to drive the idea of Infinity to its logical conclusion. *All that may exist beyond the bounds of Time, that too is OM*. Man can conceive nothing that is neither in the past, present nor future, but if there be such inconceivable thing, it does not by becoming beyond Time place itself beyond OM. That too is OM. In a similar spirit another verse of the Upanishad declares of God "He moves and He moveth not, He is near and He is far, He is within the Universe and He is outside the Universe." The Universe is all that exists, all that Man can know or conceive and there can be nothing outside it because it has no limits; but if there does exist such inconceivable thing as is beyond illimitable Space it does not by becoming beyond Space, put itself beyond OM. *He is within the Universe and He is outside the Universe*. All Hindu Scripture is precise upon this point, our God is not a gigantic polypus, not a term for infinite and Eternal Matter, not a stream of Tendency that makes for righteousness, or for the survival of the fittest, or for the goal of Evolution, whatever that may be. He is the Infinite and the Absolute, and what seems to be finite and conditioned, seems and is not; is phenomenon and not fact. God is the only fact, God is the only reality; God is the One than whom there is no other. He alone exists, all else appears. But of these things later. At present the conclusion which I wish to present is this that there is an Infinite who is the one fact; there is no Final Cause, because Final Cause implies an Effect different from itself and must therefore be finite, but the human mind cannot conceive of anything ultimate and finite; for there is no such thing; it cannot conceive of a beginning to all things because there was no beginning, or an end to all things because there is no end. There is only One Infinite who is without beginning and without End.

But if He is Infinite, He must be Unknowable, for knowledge implies limit and division. The human mind as has been said, works within limits; in order to know, we must define and

analyse; but definition and analysis imply limits, imply conditions. The Infinite is conceivable to us, but not being measurable, it is also not knowable. This is the second great philosophical truth on which Hinduism insists. OM *tat sat* is its formula, OM, That is what Is. "That", the most non-committing expression discoverable in the language, is the one selected to express the idea of the Infinite One. "That is the one thing that is", but *what* That is and *why* That is, lies beyond the scope of our knowledge. Again and again the Scriptures asseverate our ultimate ignorance.[1]

[1] *The notes that follow were written by Sri Aurobindo at the top of the last page of this manuscript:*

Infinite, therefore Unknowable, Unknowable therefore Absolute. Prove the Existence of God. Known by Becoming.

The Philosophy of the Upanishads

Chapter I
Prefatory

The philosophy of the Upanishads is the basis of all Indian religion and morals and to a considerable extent of Hindu politics, legislation and society. Its practical importance to [our] race is therefore immense. But it has also profoundly [affected] the thought of the West in many of the most critical stages of [its] development; at first through Pythagoras and other Greek philosophers, then through Buddhism working into Essene, Gnostic and Roman Christianity and once again in our own times through German metaphysics, Theosophy, and a hundred strange and irregular channels. One can open few books now at all in the latest stream of thought without seeing the old Vedantism busy at its work of moulding and broadening the European mind, sometimes by direct and conscious impact as a force, more often by an unacknowledged and impalpable pressure as an atmosphere. This potent influence [in] modern times of a way of thinking many thousands of years old, is due to [a] singular parallelism between the fundamental positions arrived [at by] ancient Vedantism and modern Science. Science in its [researches] amid matter has stumbled on the basal fact of the [Unity] of all things; the Unity of all things is the rock on which the Upanishads have been built. Evolution has been discovered and [analyzed] by Science; Evolution of a kind is implied at every turn by the Vedanta. Vedantism like Science, [but] after its own fashion, [is] severely conscientious in its logical processes and rigorously experimental; [Vedantism] has mastered physical and psychical laws which Science [is] now beginning to handle. But the parallelism is no more than a parallelism, [there is] no real point of contact; for the Hindu or Southern Asiatic mind

differs fundamentally in its processes from either [the] Teutonic or the Mediterranean. The former is diffuse and comprehensive; the latter compact and precise. The Asiatic acquires a [deeper] and truer view of things in their totality, the European a more accurate and practically serviceable conception of their parts. [The] European seizes on an aspect and takes it for the whole; he is [a] fanatic of single ideas and the preacher of the finite: the Asiatic passes at once to the whole and slurs rapidly over the aspects; he [is] eclectic, inveterately flexible and large-minded, the priest of [the Infinite]. The European is an analytical reasoner proceeding from observations, the Asiatic a synthetic diviner, leaping to intuitions. Even [when] both analyze, the European prefers to dissect his observations, [the] Asiatic to distinguish his experiences: or when both [synthetize, the] European generalises and classifies what he has [observed,] the Asiatic masses into broad single truths what he [has seen] within. The one deals as a master with facts, but halts over [ideas and] having mastered an idea works round it in a circle; the other [masters ideas] unerringly [.........] but stumbles among facts and applications. The mind of the European is an Iliad or an Odyssey, fighting rudely but heroically forward, or, full of a rich curiosity, wandering as an accurate and vigorous observer in landlocked seas of thought; the mind of the Asiatic is a Ramayan or a Mahabharat, a gleaming infinity of splendid and inspiring imaginations and idealisms or else an universe of wide moral aspiration and ever varying and newly-grouped masses of thought. The mind of the Westerner is a Mediterranean full of small and fertile islands, studded with ports to which the owner, a private merchant, eagerly flees with his merchandise after a little dashing among the billows, and eagerly he disembarks and kisses his dear mother earth; the mind of the Eastern man is an Ocean, and its voyager an adventurer and discoverer, a Columbus sailing for months over an illimitable Ocean out of reach of land, and his ports of visit are few and far between, nor does he carry in his bottoms much merchandise you can traffick in; yet he opens for the trader new horizons, new worlds with new markets. By his intuitions and divinations he helps to widen the circles the European is always

obstinately tracing. The European is essentially scientific, artistic and commercial; the Asiatic is essentially a moralist, pietist and philosopher. Of course the distinction is not rigid or absolute; there is much that is Asiatic in numbers of Europeans, and in particular races, notably the South Germans, the Celt and the Slav; there is much that is European in numbers of Asiatics, and in particular nations, notably the Arabs and the Japanese. But the fundamental divergence in speculative habits is very noticeable, for in the things of the mind the South imposes its law on the whole Continent.

We shall therefore expect to find, as we do find, that Vedantic Evolution and Monism are very different things from Evolution and Monism as European Science understands them. European thought seizes on Evolution as manifested in the outward facts of our little earth and follows it into its details with marvellous minuteness, accuracy and care. The Vedanta slurs over this part of the scheme with a brief acknowledgement, but divines the whole course of Evolution in the Universe and lays down with confident insight its larger aspects in the inward facts of the soul. In its Monism also Vedanta is far more profound and searching than the European scientific observer, for while the latter is aware only of this gross material world and resolves everything into the monism of gross Matter, the Vedanta, which is perfectly aware that gross matter can all be resolved into a single principle, does not pause at this discovery; it has pursued its investigations into two other worlds which surround and interpenetrate ours like two concentric but larger circles, the psychic or dream world of subtle Matter and the spiritual or sleep world of causal Matter, each with its own monistic unity; these three parallel monisms it resolves into a Supreme, Absolute and Transcendent Unity which is alone real and eternal. To the Indian consciousness at least these are no mere speculations; they are conclusions based on the actual experiences and observations of investigators who had themselves entered into these inner and yet wider worlds. The good faith of their observations cannot seriously be doubted and their accuracy can only be impugned when Science itself consents to explore the same fields of being

whether by the methods hitherto practised in the East or by any other adequate means of its own invention.

We need not expect in the Upanishads a full statement of the facts on which its more grandiose statements of religious and philosophic truth are built, nor should we hope to find in them complete or reasoned treatises marshalling in a comprehensive and orderly manner the whole scheme of Vedantic philosophy. That is seldom the way in which the true Asiatic goes to work. He is a poet and a *divine* in the real sense of the word. His peculiar faculty is apparent in the very form of his philosophic books. The Aphorisms, that peculiarly Indian instrument of thought, by which our philosophers later on packed tons of speculation into an inch of space, give only the fundamental illuminations on which their philosophy depends. The Exegeses (*Karikas*) of Gaudapada and others are often a connected and logical array of concise and pregnant thoughts each carrying its burden of endless suggestion, each starting its own reverberating echo of wider and wider thought; but they are not comprehensive treatises. Nor can such a term be applied to the Commentaries (Bhashyas) of Shankara, Ramanuja and other powerful and original minds; they are, rather, forceful excursions into terse and strenuous logic, basing, strengthening, building up, adding a wing here and a story there to the cunning and multiform, yet harmonic structure of Indian thought. Nowhere will you find an exhaustive and systematic statement of a whole philosophy interpreting every part of the universe in the terms of a single line of thought. This habit of suggestiveness and reserve in thought leaves the old philosophies still as inspiring and full of intention and potential development as when the glowing divinations and massive spiritual experiences stored in the Upanishads were first annealed and hammered into philosophic form. It is the reason of the Vedanta's surprising vitality, of the extent to which it enters and the potency with which it governs Indian life, in a way that no European philosophy except recently the Evolutionary has entered into or governed the life of the West. The European metaphysician has something in him of the pedagogue, something indeed of the mechanic, at least of the geometrician;

his philosophies are masterpieces of consistent logic, admirable constructions of a rigid symmetry. But their very perfection militates against the vitality of the truth they set forth; for Life is not built on the lines of consistent logic, Nature does not proceed on the principle of a rigid symmetry: even where she seems most formal she loves to assert herself in even the slightest, just perceptible, perhaps hardly perceptible deflection from a strict correspondence. Nothing indeed can live permanently which has not in itself the potentiality of an unending Evolution; nothing — nothing finite at least — is completely true which is not incomplete. The moment a poem or work of art becomes incapable of fresh interpretation, or a philosophy of fruitful expansion or a species of change and variety, it ceases from that moment to be essential to existence and is therefore doomed, sooner or later, to extinction. The logical intellect may rebel against this law and insist passionately on finality in truth,[1] but it rebels vainly; for this *is* the law of all life and all truth.

This is the secret of the Upanishads and their undying fruit-fulness. They are, to begin with, inspired poems, — not less so when they are couched in prose form than when they are poured into solemn and far-sounding verse, — grand and rhythmic intuitions where the speakers seem to be conveyors only of informing ideas cast out from a full and complete vision in the eternal guardian Mind of the race. The style in which they are couched is wonderfully grave, penetrating and mighty, suffused with strange light as if from another world, its rhythms unequalled for fathomless depth of sound and the rolling sea of solemn echoes they leave behind them. Here only in literature have philosophy and poetry at their highest met together and mingled their beings in the unison of a perfect love and understanding. For the Upanishads stand, as poetry, with the

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[1] Observe for instance the phenomenon of Theosophy. The Western intellect seizes upon the profound researches of the East into the things behind the veil, the things of the soul and spirit — researches admirably firm in the outline of their results but incomplete in detail — and lo and behold! everything is arranged, classified, manualized, vulgarized, all gaps filled in, finality insisted on and the infinite future with its infinite possibilities and uncertainties audaciously barred out of its heritage.

greatest productions of creative force and harmonic beauty. As philosophy, they have borne the weight of three millenniums of thought and may well suffice for an equal period of future speculation. But exhaustive and balanced exposition is not to be expected; you must piece together their glowing jewels of thought if you would arrive at the forced symmetry of a sys tem; and perhaps to the end of the world different minds will construct from them a different mosaic. To the systematic in tellect this inevitably detracts from their philosophic value, but to the Indian mind, flexible, illimitable, unwilling to recognize any finality in philosophy or religion, it enhances their claim to reverence as Scriptures for the whole world and for all time to come.

Chapter II
Discovery of the Absolute Brahman

The idea of transcendental Unity, Oneness and Stability behind all the flux and variety of phenomenal life is the basal idea of the Upanishads: this is the pivot of all Indian metaphysics, the sum and goal of our spiritual experience. To the phenomenal world around us stability and singleness seem at first to be utterly alien; nothing but passes and changes, nothing but has its counterparts, contrasts, harmonised and dissident parts; and all are perpetually shifting and rearranging their relative positions and affections. Yet if one thing is certain, it is that the sum of all this change and motion is absolutely stable, fixed and unvarying; that all this heterogeneous multitude of animate and inanimate things are fundamentally homogeneous and one. Otherwise nothing could endure, nor could there be any certainty in existence. And this unity, stability, unvarying fixity which reason demands and ordinary experience points to, is being ascertained slowly but surely by the investigations of Science. We can no longer escape from the growing conviction that however the parts may change and shift and appear to perish, yet the sum and whole remains unchanged, undiminished and imperishable; however

multitudinous, mutable and mutually irreconcilable forms and compounds may be, yet the grand substratum is one, simple and enduring; death itself is not a reality but a seeming, for what appears to be destruction, is merely transformation and a preparation for rebirth. Science may not have appreciated the full import of her own discoveries; she may shrink from an unflinching acceptance of the logical results to which they lead; and certainly she is as yet far from advancing towards the great converse truths which they for the present conceal, — for instance the wonderful fact that not only is death a seeming, but life itself is a seeming, and beyond life and death there lies a condition which is truer and therefore more permanent than either. But though Science dreams not as yet of her goal, her feet are on the road from which there is no turning back, — the road which Vedanta on a different plane has already trod before it.

Here then is a great fundamental fact which demands from philosophy an adequate explanation of itself; — that all variations resolve themselves into an unity; that within the flux of things and concealed by it is an indefinable, immutable Something, at once the substratum and sum of all, which Time cannot touch, motion perturb, nor variation increase or diminish; and that this substratum and sum has been from all eternity and will be for all eternity. A fundamental fact to which all Thought moves, and yet is it not, when narrowly considered, an acute paradox? For how can the sum of infinite variations be a sempiternally fixed amount which has never augmented or decreased and can never augment or decrease? How can that whole be fixed and eternal of which every smallest part is eternally varying and perishing? Given a bewildering whirl of motion, how does the result come to be not merely now or as a result, but from beginning to end a perfect fixity? Impossible, unless either there be a guiding Power, for which at first sight there seems to be no room in the sempiternal chain of causation; or unless that sum and substratum be the one reality, imperishable because not conditioned by Time, indivisible because not conditioned by Space, immutable because not conditioned by Causality, — in a word absolute and transcendent and *therefore* eternal, unalterable and

undecaying. Motion and change and death and division would then be merely transitory phenomena, masks and seemings of the One and Absolute, the as yet undefined and perhaps indefinable It which alone *is*.

To such a conclusion Indian speculation had turned at a very early period of its conscious strivings — uncertainly at first and with many gropings and blunders. The existence of some Oneness which gives order and stability to the multitudinous stir of the visible world, the Aryan thinkers were from the first disposed to envisage and they sought painfully to arrive at the knowledge of that Oneness in its nature or its essentiality. The living Forces of the Cosmos which they had long worshipped, yet always with a floating but persistent perception of an Unity in. their multitude, melted on closer analysis into a single concept, a single Force or Presence, one and universal. The question then arose, Was that Force or Presence intelligent or non-intelligent? God or Nature? "He alone" hazarded the Rigveda "knoweth, or perhaps He knoweth not." Or might it not be that the Oneness which ties together and governs phenomena and rolls out the evolution of the worlds, is really the thing we call *Time*, since of the three original conditions of phenomenal existence, Time, Space and Causality, Time is a necessary part of the conception of Causality and can hardly be abstracted from the conception of Space, but neither Space nor Causality seems necessary to the conception of Time? Or if it be not Time, might it not be *Swabhava*, the essential Nature of Things taking various conditions and forms? Or perhaps *Chance*, some blind principle working out an unity and law in things by infinite experiment, — this too might be possible. Or since from eternal uncertainty eternal certainty cannot come, might it not be *Fate*, a fixed and unalterable law in things in subjection to which this world evolves itself in a preordained procession of phenomena from which it cannot deviate? Or perhaps in the original atomic fountain of things certain *Elements* might be discovered which by perpetual and infinite combinations and permutations keep the universe to its workings? But if so, these elements must themselves proceed from something

which imposes on them the law of their being, and what could that be but the *Womb*, the matrix of original and indestructible Matter, the plasm which moulds the universe and out of which it is moulded? And yet in whatever scheme of things the mind might ultimately rest, some room surely must be made for these conscious, thinking and knowing Egos of living beings, of whom knowledge and thought seem to be the essential selves and without whom this world of perceivable and knowable things could not be perceived and known; — and if not perceived and known, might it not be that without them it could not even exist?

Such were the gurges of endless speculation in which the old Aryan thinkers, tossed and perplexed, sought for some firm standing-ground, some definite clue which might save them from being beaten about like stumbling blind men led by a guide as blind. They sought at first to liberate themselves from the tyranny of appearances by the method which Kapila, the ancient prehistoric Master of Thought, had laid down for mankind, the method called Sankhya or the law of Enumeration. The method of Kapila consisted in guidance by pure discriminative reason and it took its name from one of its principal rules, the law of enumeration and generalisation. They enumerated first the immediate Truths-in-Things which they could distinguish or deduce from things obviously phenomenal, and from these by generalisation they arrived at a much smaller number of ulterior Truths-in-Things of which the immediate were merely aspects. And then having enumerated these ulterior Truths-in-Things, they were able by generalisation to reduce them to a very small number of ultimate Truths-in-Things, the Tattwas (literally Thenesses) of the developed Sankhya philosophy. And these Tattwas once enumerated with some approach to certainty, was it not possible to generalise yet one step farther? The Sankhya did so generalise and by this supreme and final generalisation arrived at the very last step on which, in its own unaided strength, it could take safe footing. This was the great principle of Prakriti, the single eternal indestructible principle and origin of Matter which by perpetual evolution rolls out through aeons and aeons the

unending panorama of things.[2] And for whose benefit? Surely for those conscious knowing and perceiving Egos, the army of witnesses, who, each in his private space of reasoning and perceiving Mind partitioned off by an enveloping medium of gross matter, sit for ever as spectators in the theatre of the Universe! For ever, thought the Sankhyas, since the Egos, though their partitions are being continually broken down and built anew and the spaces occupied never remain permanently identical, yet seem themselves to be no less eternal and indestructible than Prakriti.

This then was the wide fixed lake of ascertained philosophical knowledge into which the method of Sankhya, pure intellectual reasoning on definite principles, led in the mind of ancient India. Branchings off, artificial canals from the reservoir were not, indeed, wanting. Some by resolving that army of witnesses into a single Witness, arrived at the dual conception of God and Nature, Purusha and Prakriti, Spirit and Matter, Ego and Non-ego. Others, more radical, perceived Prakriti as the creation, shadow or aspect of Purusha, so that God alone remained, the spiritual or ideal factor eliminating by inclusion the material or real. Solutions were also attempted on the opposite side; for some eliminated the conscious Egos themselves as mere seemings; not a few seem to have thought that each ego is only a series of successive shocks of consciousness and the persistent sense of identity no more than an illusion due to the unbroken continuity of the shocks. If these shocks of consciousness are borne in on the brain from the changes of Prakriti in the multitudinous stir of evolution, then is consciousness one out of the many terms of Prakriti itself, so that Prakriti alone remains as the one reality, the material or real factor eliminating by inclusion the spiritual or ideal. But if we deny, as many did, that Prakriti is an ultimate reality apart from the perceptions of Purushas and yet apply the theory of a false notion of identity created by successive waves of

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[2] Note that Matter here not only includes gross matter with which Western Science is mainly concerned, but subtle matter, the material in which thought and feeling work, and causal matter in which the fundamental operations of the Will-to-live are conducted.

sensation, we arrive at the impossible and sophistic position of the old Indian Nihilists whose reason by a singular suicide landed itself in Nothingness as the cradle and bourne, nay, the very stuff and reality of all existence. And there was a third direction in which thought tended and which led it to the very threshold of Vedanta; for this also was a possible speculation that Prakriti and Purusha might both be quite real and yet not ultimately different aspects or sides of each other and so, after all, of a Oneness higher than either. But these speculations, plausible or imperfect, logical or sophistic, were yet mere speculations; they had no basis either in observed fact or in reliable experience. Two certainties seemed to have been arrived at, Prakriti was testified to by a close analysis of phenomenal existence; it was the basis of the phenomenal world which without a substratum of original matter could not be accounted for and without a fundamental oneness and indestructibility in that substratum could not be, what observation showed it to be, subject, namely, to fixed laws and evidently invariable in its sum and substance. On the other hand Purushas were testified to by the eternal persistence of the sense of individuality and identity whether during life or after death[3] and by the necessity of a perceiving cause for the activity of Prakriti; they were the receptive and contemplative Egos within the sphere of whose consciousness Prakriti, stirred to creative activity by their presence, performed her long drama of phenomenal Evolution.

But meanwhile the seers of ancient India had, in their experiments and efforts at spiritual training and the conquest of the body, perfected a discovery which in its importance to the future of human knowledge dwarfs the divinations of Newton and Galileo; even the discovery of the inductive and experimental method in Science was not more momentous; for they discovered down to its ultimate processes the method of Yoga and by the method of Yoga they rose to three crowning realisations. They

[3] Survival of the human personality after death has always been held in India to be a proved fact beyond all dispute; the Charvaka denial of it was contemned as mere irrational and wilful folly. Note however that survival after death does not necessarily to the Indian mind imply immortality, but only raises a presumption in its favour.

realised first as a fact the existence under the flux and multitudinousness of things of that supreme Unity and immutable Stability which had hitherto been posited only as a necessary theory, an inevitable generalisation. They came to know that It is the one reality and all phenomena merely its seemings and appearances, that It is the true Self of all things and phenomena are merely its clothes and trappings. They learned that It is absolute and transcendent and, because absolute and transcendent, therefore eternal, immutable, imminuable and indivisible. And looking back on the past progress of speculation they perceived that this also was the goal to which pure intellectual reasoning would have led them. For that which is in Time must be born and perish; but the Unity and Stability of things is eternal and must therefore transcend Time. That which is in Space must increase and diminish, have parts and relations, but the Unity and Stability of things is imminuable, not augmentable, independent of the changefulness of its parts and untouched by the shifting of their relations, and must therefore transcend Space; — and if it transcends Space, cannot really have parts, since Space is the condition of material divisibility; divisibility therefore must be, like death, a seeming and not a reality. Finally that which is subject to Causality, is necessarily subject to Change; but the Unity and Stability of things is immutable, the same now as it was aeons ago and will be aeons hereafter, and must therefore transcend Causality.

This then was the first realisation through Yoga, *nityo'nityānām*, the One Eternal in many transient.

At the same time they realised one truth more, — a surprising truth; they found that the transcendent absolute Self of things was also the Self of living beings, the Self too of man, that highest of the beings living in the material plane on earth. The Purusha or conscious Ego in man which had perplexed and baffled the Sankhyas, turned out to be precisely the same in his ultimate being as Prakriti the apparently non-conscious source of things; the non-consciousness of Prakriti, like so much else, was proved a seeming and no reality, since behind the inanimate form a conscious Intelligence at work is to the eyes of the Yogin luminously self-evident.

This then was the second realisation through Yoga, *cetanaś chetanānām*, the One Consciousness in many Consciousnesses.

Finally at the base of these two realisations was a third, the most important of all to our race, — that the Transcendent Self in individual man is as complete *because identically the same as* the Transcendent Self in the Universe; for the Transcendent is indivisible and the sense of separate individuality is only one of the fundamental seemings on which the manifestation of phenomenal existence perpetually depends. In this way the Absolute which would otherwise be beyond knowledge, becomes know-able; and the man who knows his whole Self knows the whole Universe. This stupendous truth is enshrined to us in the two famous formulae of Vedanta, *so'ham*, He am I, and *aham brahmā'smi*, I am Brahman the Eternal.

Based on these four grand truths, *nityo'nityānām, cetanaś cetanaānām, so'ham, aham brahmā'smi*, as upon four mighty pillars the lofty philosophy of the Upanishads raises its front among the distant stars.

Chapter III
Nature of the Absolute Brahman

Viewed in the light of these four great illuminations the utterances of the Upanishads arrange themselves and fall into a perfect harmony. European scholars like Max Muller have seen in these Scriptures a mass of heterogeneous ideas where the sublime jostles the childish, the grandiose walks arm-in-arm with the grotesque, the most petty trivialities feel at home with the rarest and most solemn philosophical intuitions, and they have accordingly declared them to be the babblings of a child humanity; inspired children, idiots endowed with genius, such to the Western view are the great Rishis of the Aranyaka. But the view is suspect from its very nature. It is not likely that men who handle the ultimate and most difficult intellectual problems with such mastery, precision and insight, would babble mere folly in

matters which require the use of much lower faculties. Their utterances in this less exalted sphere may be true or they may be erroneous, but, it may fairly be assumed, they gave them forth with a perfectly clear idea of their bearing and signification. To an understanding totally unacquainted with the methods by which they are arrived at, many of the established conclusions of modern Science would seem unutterably grotesque and childish, — the babblings if not of a child humanity, at least of humanity in its dotage; yet only a little accurate knowledge is needed to show that these grotesque trivialities are well-ascertained and irrefragable truths.

In real truth the Upanishads are in all their parts, allowing for imaginative language and an occasional element of symbolism, quite rational, consistent and homogeneous. They are not concerned indeed to create an artificial impression of consistency by ignoring the various aspects of this manifold Universe and reducing all things to a single denomination; for they are not metaphysical treatises aiming at mathematical abstractness or geometrical precision and consistency. They are a great store of observations and spiritual experiences with conclusions and generalisations from those observations and experiences, set down without any thought of controversial caution or any anxiety to avoid logical contradictions. Yet they have the consistency of all truthful observation and honest experience; they arrange themselves naturally and without set purpose under one grand universal truth developed into a certain number of wide general laws within whose general agreement there is room for infinite particular variations and even anomalies. They have in other words a scientific rather than a logical consistency.

To the rigorous logician bound in his narrow prison of verbal reasoning, the Upanishads seem indeed to base themselves on an initial and fundamental inconsistency. There are a number of passages in these Scriptures which dwell with striking emphasis on the unknowableness of the Absolute Brahman. It is distinctly stated that neither mind nor senses can reach the Brahman and that words return baffled from the attempt to describe It; more, — that we do not discern the Absolute and Transcendent in Its

reality, nor can we discriminate the right way or perhaps any way of teaching the reality of It to others; and it is even held, that It can only be properly characterised in negative language and that to every challenge for definition the only true answer is NETINETI, *It is not this, It is not that*. Brahman is not definable, not describable, not intellectually knowable. And yet in spite of these passages the Upanishads constantly declare that Brahman is the one true object of knowledge and the whole Scripture is in fact an attempt not perhaps to define, but at least in some sort to characterise and present an idea, and even a detailed idea, of the Brahman.

The inconsistency is more apparent than real. The Brahman in Its ultimate reality is transcendent, absolute, infinite; but the senses and the intellect, which the senses supply with its material, are finite; speech also is limited by the deficiencies of the intellect; Brahman must therefore in Its very nature be unknowable to the intellect and beyond the power of speech to describe, — yet only in Its ultimate reality, not in Its aspects or manifestations. The Agnostic Scientist also believes that there must be some great ultimate Reality unknown and probably unknowable to man (ignoramus et ignorabimus) from which this Universe proceeds and on which all phenomena depend, but his admission of Unknowableness is confined to the ultimate Nature of this supreme Ens and not to its expression or manifestation in the Universe. The Upanishad, proceeding by a profounder method than material analysis, casts the net of knowledge wider than the modern Agnostic, yet in the end its attitude is much the same; it differs only in this important respect that it asserts even the ultimate Brahman to be although inexpressible in the terms of finite knowledge, yet realisable and attainable.

The first great step to the realisation of the Brahman is by the knowledge of Him as manifested in the phenomenal Universe; for if there is no reality but Brahman, the phenomenal Universe which is obviously a manifestation of *something* permanent and eternal, must be a manifestation of Brahman and of nothing else, and if we know it completely, we do to a certain extent and in a certain way, know Him, not as an Absolute Existence, but under

the conditions of phenomenal manifestation. While, however, European Science seeks only to know the phenomena of gross matter, the Yogin goes farther. He asserts that he has discovered an universe of subtle matter penetrating and surrounding the gross; this universe to which the spirit withdraws partially and for a brief time in sleep but more entirely and for a longer time through the gates of death, is the source whence all psychic processes draw their origin; and the link which connects this universe with the gross material world is to be found in the phenomena of life and mind. His assertion is perfectly positive and the Upanishad proceeds on it as on an ascertained and indisputable fact quite beyond the limits of mere guesswork, inference or speculation. But he goes yet farther and declares that there is yet a third universe of causal matter penetrating and surrounding both the subtle and the gross, and that this universe to which the spirit withdraws in the deepest and most abysmal states of sleep and trance and also in a remote condition beyond the state of man after death, is the source whence all phenomena take their rise. If we are to understand the Upanishads we must accept these to us astounding statements, temporarily at least; for on them the whole scheme of Vedanta is built. Now Brahman manifests Himself in each of these Universes, in the Universe of Causal Matter as the Cause, Self and Inspirer, poetically styled Prajna the Wise One; in the universe of subtle matter as the Creator, Self and Container, styled Hiranyagarbha the Golden Embryo of life and form, and in the universe of gross matter as the Ruler, Guide, Self and Helper, styled Virat the Shining and Mighty One. And in each of these manifestations He can be known and realised by the spirit of Man.

Granted the truth of these remarkable assertions, what then is the relation between the Supreme Self and man? The position has already been quite definitely taken that the transcendent Self in man is identically the same as the transcendent Self in the Universe and that this identity is the one great key to the knowledge of the Absolute Brahman. Does not this position rule out of court any such differences between the Absolute and the human Self as is implied in the character of the triple

manifestation of Brahman? On the one hand completest identity of the Supreme Self and the human is asserted as an ascertained and experienced fact, on the other hand widest difference is asserted as an equally well-ascertained and experienced fact; there can be no reconciliation between these incompatible statements. Yet are they both facts, answers Vedanta; identity *is* a fact in the reality of things; difference *is* a fact in the appearance of things, the world of phenomena; for phenomena are in their essence nothing but seemings and the difference between the individual Self and the Universal Self is the fundamental seeming which makes all the rest possible. This difference grows as the manifestation of Brahman proceeds. In the world of gross matter, it is complete; the difference is so acute, that it is impossible for the material sensual being to conceive of the Supreme Soul as having any point of contact with his own soul and it is only by a long process of evolution that he arrives at the illumination in which some kind of identity becomes to him conceivable. The basal conception for Mind as conditioned by gross matter is Dualistic; the knower here must be different from the Known and his whole intellectual development consists in the discovery, development and perfected use of ever new media and methods of knowledge. Undoubtedly the ultimate knowledge he arrives at brings him to the fundamental truth of identity between himself and the Supreme Self, but in the sphere of gross phenomena this identity can never be more than an intellectual conception, it can never be verified by personal realisation. On the other hand it can be *felt* by the supreme sympathy of love and faith, either through love of humanity and of all other fellow-beings or directly through love of God. This feeling of identity is very strong in religions based largely on the sentiment of Love and Faith. I and my Father are One, cried the Founder of Christianity; I and my brother man and my brother beast are One, says Buddhism; St Francis spoke of Air as his brother and Water as his sister; and the Hindu devotee when he sees a bullock lashed falls down in pain with the mark of the whip on his own body. But the feeling of Oneness remaining only a feeling does not extend into knowledge and therefore these religions while emotionally

pervaded with the sense of identity, tend in the sphere of intellect to a militant Dualism or to any other but always unMonistic standpoint. Dualism is therefore no mere delusion; it is a truth, but a phenomenal truth and not the ultimate reality of things.

As it proceeds in the work of discovering and perfecting methods of knowledge, the individual self finds an entry into the universe of subtle phenomena. Here the difference that divides it from the Supreme Self is less acute; for the bonds of matter are lightened and the great agents of division and disparity, Time and Space, diminish in the insistency of their pressure. The individual here comes to realise a certain unity with the great Whole; he is enlarged and aggrandized into a part of the Universal Self, but the sense of identity is not complete and cannot be complete. The basal conception for Mind in this subtle Universe is Dualo-Monistic; the knower is not quite different from the known; he is like and of the same substance but inferior, smaller and dependent; his sense of oneness may amount to similarity and consubstantiality but not to coincidence and perfect identity.

From the subtle Universe the individual self rises in its evolution until it is able to enter the universe of Causal matter, where it stands near to the fountain-head. In this universe media and methods of knowledge begin to disappear, Mind comes into almost direct relations with its source and the difference between the individual and the Supreme Self is greatly attenuated. Nevertheless there is here too a wall of difference, even though it wears eventually thin as the thinnest paper. The knower is aware that he is coeval and coexistent with the Supreme Self, he is aware in a sense of omnipresence, for wherever the Supreme Self is, there also he is; he is, moreover, on the other side of phenomena and can see the Universe at will without him or within him; but he has still not necessarily realised the Supreme as utterly himself, although the perfect realisation is now for the first time in his grasp. The basal perception for Mind in this Universe is Monism with a difference, but the crowning perception of Monism becomes here possible.

And when it is no longer only possible but grasped? Then the individual Self entering into full realisation, ceases in any

sense to be the individual Self, but merges into and becomes again the eternal and absolute Brahman, without parts, unbeginning, undecaying, unchanging. He has passed beyond causality and phenomena and is no longer under the bondage of that which is only by seeming. This is the *laya* or utter absorption of Hinduism, the highest *nirvana* or extinction from phenomena of the Upanishads and of Buddhist metaphysics. It is obviously a state which words fail to describe, since words which are created to express relations and have no meaning except when they express relations, cannot deal successfully with a state which is perfectly pure, absolute and unrelated; nor is it a condition which the bounded and finite intellect of man on this plane can for a moment envisage. This unintelligibility of the supreme state is naturally a great stumbling-block to the undisciplined imagination of our present-day humanity which, being sensuous, emotional and intellectual, inevitably recoils from a bliss in which neither the senses, emotions nor intellect have any place. Surely, we cry, the extinction or quietude of all these sources and means of sensation and pleasure implies not supreme bliss but absolute nothingness, blank annihilation. "An error", answers the Vedanta, "a pitiful, grovelling error! Why is it that the senses cease in that supreme condition? Because the senses were evolved in order to sense external being and where externality ceases, they having no action cease to exist. The emotions too are directed outwards and need another for their joy, they can only survive so long as we are incomplete. The intellect similarly is and works only so long as there is something external to it and ungrasped. But to the Most High there is nothing ungrasped, the Most High depends on none for His joy. He has therefore neither emotions nor intellect, nor can he either who merges in and becomes the Most High, possess them for a moment after that high consummation. The deprivation of the limited senses in His boundlessness is not a loss or an extinction, but must be a fulfilment, a development into Being which rejoices in its own infinity. The disappearance of our broken and transient emotions in His completeness must bring us not into a cold void but rather into illimitable bliss. The culmination of knowledge by the supersession of our divided

and fallible intellect must lead not to utter darkness and blank vacuity but to the luminous ecstasy of an infinite Consciousness. Not the annihilation of Being, but utter fullness of Being is our Nirvana." And when this ecstatic language is brought to the touchstone of reason, it must surely be declared just and even unanswerable. For the final absolution of the intellect can only be at a point where the Knower, Knowledge and the Known become one, Knowledge being there infinite, direct and without media. And where there is this infinite and flawless knowledge, there must be, one thinks, infinite and flawless existence and bliss. But by the very conditions of this state, we can only say of it that it is, we cannot define it in words, precisely because we cannot realize it with the intellect. The Self can be realized only with the Self; there is.no other instrument of realization.

Granted, it may be said, that such a state is conceivably possible, — as certainly it is, starting from your premises, the only and inevitable conclusion, — but what proof have we that it exists as a reality? what proof can even your Yoga bring to us that it exists? For when the individual Self becomes identified with the Supreme, its evolution is over and it does not return into phenomena to tell its experiences. The question is a difficult one to handle, partly because language, if it attempts to deal with it at all precisely, must become so abstract and delicate as to be unintelligible, partly because the experiences it involves are so far off from our present general evolution and attained so rarely that dogmatism or even definite statement appears almost unpardonable. Nevertheless with the use of metaphorical language, or, in St Paul's words, speaking as a fool, one may venture to outline what there is at all to be said on the subject. The truth then seems to be that there are even in this last or fourth state of the Self, stages and degrees, as to the number of which experience varies; but for practical purposes we may speak of three, the first when we stand at the entrance of the porch and look within; the second when we stand at the inner extremity of the porch and are really face to face with the Eternal; the third when we enter into the Holy of Holies. Be it remembered that the language I am using is the language of metaphor and must not be pressed

with a savage literalness. Well then, the first stage is well within the possible experience of man and from it man returns to be a Jivanmukta, one who lives and is yet released in his inner self from the bondage of phenomenal existence; the second stage once reached, man does not ordinarily return, unless he is a supreme Buddha, — or perhaps as a world Avatar; from the third stage none returns nor is it attainable in the body. Brahman as realised by the Jivanmukta, seen from the entrance of the porch, is that which we usually term Parabrahman, the Supreme Eternal and the subject of the most exalted descriptions of the Vedanta. There are therefore five conditions of Brahman. Brahman Virat, Master of the Waking Universe; Brahman Hiranyagarbha, of the Dream Universe; Brahman Prajna or Avyakta of the Trance Universe of Unmanifestation; Parabrahman, the Highest; and that which is higher than the highest, the Unknowable. Now of the Unknowable it is not profitable to speak, but something of Parabrahman can be made intelligible to the human understanding because — always if the liberal use of loose metaphors is not denied, — it can be partially brought within the domain of speech.

Chapter IV
Parabrahman

So far the great Transcendent Reality has been viewed from the standpoint of the human spirit as it travels on the upward curve of evolution to culminate in the Supreme. It will now be more convenient to view the Absolute from the other end of the cycle of manifestation where, in a sense, evolution begins and the great Cause of phenomena stands with His face towards the Universe He will soon create. At first of course there is the Absolute, unconditioned, unmanifested, unimaginable, of Whom nothing can be predicated except negatives. But as the first step towards manifestation the Absolute — produces, shall we say? let the word serve for want of a better! — produces in Itself a luminous Shadow of Its infinite inconceivable Being, — the image is

trivial and absurd, but one can find none adequate, — which is Parabrahman or if we like so to call Him, God, the Eternal, the Supreme Spirit, the Seer, Witness, Wisdom, Source, Creator, Ancient of Days. Of Him Vedanta itself can only speak in two great trilogies, subjective and objective, Sacchidanandam, Existence, Consciousness, Bliss; Satyam Jnanam Anantam, Truth, Knowledge, Infinity.

SACCHIDANANDAM. The Supreme is Pure Being, Absolute Existence, SAT. He is Existence because He alone *Is*, there being nothing else which has any ultimate reality or any being independent of His self-manifestation. And He is *Absolute* Existence because since He alone is and nothing else exists in reality, He must necessarily exist by Himself, in Himself and to Himself. There can be no cause for His existence, nor object to His existence; nor can there be any increase or diminution in Him, since increase can only come by addition from something external and diminution by loss to something external, and there is nothing external to Brahman. He cannot change in any way, for then He would be subject to Time and Causality; nor have parts, for then He would be subject to the law of Space. He is beyond the conceptions of Space, Time and Causality which He creates phenomenally as the conditions of manifestation but which cannot condition their Source. Parabrahman, then, is Absolute Existence.

The Supreme is also Pure Awareness, Absolute Consciousness, CHIT. We must be on our guard against confusing the ultimate consciousness of Brahman with our own modes of thought and knowledge, or calling Him in any but avowedly metaphorical language the Universal Omniscient Mind and by such other terminology; Mind, Thought, Knowledge, Omniscience, Partial Science, Nescience are merely modes in which Consciousness figures under various conditions and in various receptacles. But the Pure Consciousness of the Brahman is a conception which transcends our modes of thinking. Philosophy has done well to point out that consciousness is in its essence purely subjective. We are not conscious of external objects; we are only conscious of certain perceptions and impressions in our

brains which by the separate or concurrent operation of our senses we are able to externalise into name and form; and in the very nature of things and to the end of Time we cannot be conscious of anything except these impressions and perceptions. The fact is indubitable, though Materialism and Idealism explain it in diametrically opposite directions. We shall eventually know that this condition is imperative precisely because consciousness *is* the fundamental thing from which all phenomenal existence proceeds, so much so that all phenomena have been called by a bold metaphor distortions or corruptions (*vikaras*) of the absolute consciousness. Monistic philosophers tell us however that the true explanation is not corruption but illation (*adhyaropa*), first of the idea of not-self into the Self, and of externality into the internal, and then of fresh and ever more complex forms by the method of Evolution. These metaphysical explanations it is necessary indeed to grasp, but even when we have mastered their delicate distinctions, refined upon refinement and brought ourselves to the verge of infinite ideas, there at least we must pause; we are moored to our brains and cannot in this body cut the rope in order to spread our sails over the illimitable ocean. It is enough if we satisfy ourselves with some dim realisation of the fact that all sentience is ultimately self-sentience.

The Upanishads tell us that Brahman is not a blind universal Force working by its very nature mechanically, nor even an unconscious Cause of Force; He is conscious or rather is Himself Consciousness, CHIT, as well as SAT. It necessarily follows that SAT and CHIT are really the same; Existence is Consciousness and cannot be separated from Consciousness. Phenomenally we may choose to regard existence as proceeding from sentience or culminating in it or being in and by it; but culmination is only a return to a concealed source, an efflorescence already concealed in the seed, so that from all these three standpoints sentience is eventually the condition of existence; they are only three different aspects of the mental necessity which forbids us to imagine the great Is as essentially unaware that He Is. We may of course choose to believe that things are the other way about, that existence proceeds from insentience through

sentience back again to insentience. Sentience is then merely a form of insentience, a delusion or temporary corruption (*vikara*) of the eternal and insentient. In this case Sentience, Intelligence, Mind, Thought and Knowledge, all are Maya and either insentient Matter or Nothingness the only eternal reality. But the Nihilist's negation of existence is a mere reductio ad absurdum of all thought and reason, a metaphysical *harakiri* by which Philosophy rips up her own bowels with her own weapons. The Materialist's conclusion of eternal insentient Matter seems to stand on firmer ground; for we have certainly the observed fact that evolution seems to start from inanimate Matter, and consciousness presents itself in Matter as a thing that appears for a short time only to disappear, a phenomenon or temporary seeming. To this argument also Vedanta can marshal a battalion of replies. The assertion of eternally insentient Matter (*Prakriti*) without any permanently sentient reality (*Purusha*) is, to begin with, a paradox far more startling than the Monistic paradox of Maya and lands us in a conclusion mentally inconceivable. Nor is the materialistic conclusion indisputably proved by observed facts; rather facts seem to lead us to a quite different conclusion, since the existence of anything really insentient behind which there is no concealed Sentience is an assumption (for we cannot even positively say that inanimate things are absolutely inanimate,) and the one fact we surely and indisputably know is our own sentience and animation. In the workings of inanimate Matter we everywhere see the operations of Intelligence operating by means and adapting means to an end and the intelligent use of means by an unconscious entity is a thing paradoxical in itself and unsupported by an atom of proof; indeed the wider knowledge of the Universe attainable to Yoga actually does reveal such a Universal Intelligence everywhere at work.

Brahman, then, is Consciousness, and this once conceded, it follows that He must be in His transcendental reality Absolute Consciousness. His Consciousness is from itself and of itself like His existence, because there is nothing separate and other than Him; not only so but it does not consist in the knowledge of one part of Himself by another, or of His parts by His whole, since

His transcendental existence is one and simple, without parts. His consciousness therefore does not proceed by the same laws as our consciousness, does not proceed by differentiating subject from object, knower from known, but simply *is*, by its own right of pure and unqualified existence, eternally and illimitably, in a way impure and qualified existences cannot conceive.

The Supreme is, finally, Pure Ecstasy, Absolute Bliss, ANANDA. Now just as SAT and CHIT are the same, so are SAT and CHIT not different from ANANDA; just as Existence is Consciousness and cannot be separated from Consciousness, so Conscious Existence is Bliss and cannot be separated from Bliss. I think we feel this even in the very finite existence and cramped consciousness of life on the material plane. Conscious existence at least cannot endure without pleasure; even in the most miserable sentient being there must be pleasure in existence though it appear small as a grain of mustard seed; blank absolute misery entails suicide and annihilation as its necessary and immediate consequence. The will to live, — the desire of conscious existence and the instinct of self-preservation, — is no mere teleological arrangement of Nature with a particular end before it, but is fundamental and independent of end or object; it is merely a body and form to that pleasure of existence which is essential and eternal; and it cannot be forced to give way to anything but that will to live *more* fully and widely which is the source on one side of all personal ambition and aspiration, on the other of all love, self-sacrifice and self-conquest. Even suicide is merely a frenzied revolt against limitation, a revolt not the less significant because it is without knowledge. The pleasure of existence can consent to merge only in the greater pleasure of a widened existence, and religion, the aspiration towards God, is simply the fulfilment of this eternal elemental force, its desire to merge its separate and limited joy in the sheer bliss of infinite existence. The Will to live individually embodies the pleasure of individual existence which is the outer phenomenal self of all creatures; but the will to live infinitely can only proceed straight from the transcendent, ultimate Spirit in us which is our real Self; and it is this that availeth towards immortality. Brahman, then,

being infinity of conscious existence, is also infinite bliss. And the bliss of Brahman is necessarily absolute both in its nature and as to its object. Any mixture or coexistence with pain would imply a cause of pain either the same or other than the cause of bliss, with the immediate admission of division, struggle, opposition, of something inharmonious and self-annulling in Brahman; but division and opposition which depend upon relation cannot exist in the unrelated Absolute. Pain is, properly considered, the result of limitation. When the desires and impulses are limited in their satisfaction or the matter, physical or mental, on which they act is checked, pressed inward, divided or pulled apart by something alien to itself, then only can pain arise. Where there is no limitation, there can be no pain. The Bliss of Brahman is therefore absolute in its nature.

It is no less absolute with regard to its object; for the subject and object are the same. It is inherent in His own existence and consciousness and cannot possibly have any cause within or without Him who alone Is and Is without parts or division. Some would have us believe that a self-existent bliss is impossible; bliss, like pain, needs an object or cause different from the subject and therefore depends on limitation. Yet even in this material or waking world any considerable and deep experience will show us that there is a pleasure which is independent of surroundings and does not rely for its sustenance on temporary or external objects. The pleasure that depends on others is turbid, precarious and marred by the certainty of diminution and loss; it is only as one withdraws deeper and deeper into oneself that one comes nearer and nearer to the peace that passeth understanding. An equally significant fact is to be found in the phenomena of satiety; of which this is the governing law that the less limited and the more subjective the field of pleasure, the farther is it removed from the reach of satiety and disgust. The body is rapidly sated with pleasure; the emotions, less limited and more subjective, can take in a much deeper draught of joy; the mind, still wider and more capable of internality, has a yet profounder gulp and untiring faculty of assimilation; the pleasures of the intellect and higher understanding, where we

move in a very rare and wide atmosphere, seldom pall and, even then, soon repair themselves; while the infinite spirit, the acme of our subjectiveness, knows not any disgust of spiritual ecstasy and will be content with nothing short of infinity in its bliss. The logical culmination of this ascending series is the transcendent and absolute Parabrahman whose bliss is endless, self-existent and pure.

This then is the Trinity of the Upanishads, Absolute Existence; which is *therefore* Absolute Consciousness; which is therefore Absolute Bliss.

And then the second Trinity SATYAM JNANAM ANANTAM. This Trinity is not different from the first but merely its objective expression. Brahman is *Satyam*, Truth or Reality because Truth or Reality is merely the subjective idea of existence viewed objectively. Only that which fundamentally exists is real and true, and Brahman being absolute existence is also absolute truth and reality. All other things are only relatively real, not indeed false in every sense since they are appearances of a Reality, but impermanent and therefore not in themselves ultimately true.

Brahman is also JNANAM, Knowledge; for Knowledge is merely the subjective idea of consciousness viewed objectively. The word *jñāna* as a philosophic term has an especial connotation. It is distinguished from *saṁjñāna* which is awareness by contact; from *ajñāna* which is perception by receptive and central Will and implies a command from the brain; from *prajñāna* which is Wisdom, teleological will or knowledge with a purpose; and from *vijñāna* or knowledge by discrimination. *Jñāna* is knowledge direct and without the use of a medium. Brahman is absolute *jñāna*, direct and self-existent, without beginning, middle or end, in which the Knower is also the Knowledge and the Known.

Finally, Brahman is ANANTAM, Endlessness, including all kinds of Infinity. His Infinity is of course involved in His absolute existence and consciousness, but it arises directly from His absolute bliss, since bliss, as we have seen, consists objectively in the absence of limitation. Infinity therefore is merely the subjective idea of bliss viewed objectively. It may be otherwise expressed by

the word Freedom or by the word Immortality. All phenomenal things are bound by laws and limitations imposed by the triple idea of Time, Space and Causality; in Brahman alone there is absolute Freedom; for He has no beginning, middle or end in Time or Space nor, being immutable, in Causality. Regarded from the point of view of Time, Brahman is Eternity or Immortality, regarded from the point of view of Space He is Infinity or Universality, regarded from the point of view of Causality He is absolute Freedom. In one word He is ANANTAM, Endlessness, Absence of Limitation.

Chapter V

Maya: the Principle of Phenomenal Existence

Brahman then, let us suppose, has projected in Itself this luminous Shadow of Itself and has in the act (speaking always in the language of finite beings with its perpetual taint of Time, Space and Causality) begun to envisage Itself and consider Its essentialities in the light of attributes. He who is Existence, Consciousness, Bliss envisages Himself as existent, conscious, blissful. From that moment phenomenal manifestation becomes inevitable; the Unqualified chooses to regard Himself as qualified. Once this fundamental condition is granted, everything else follows by the rigorous logic of evolution; it is the one postulate which Vedanta demands. For this postulate once granted, we can see how the Absolute when it projects in itself this luminous Shadow called the Parabrahman, prepares the way for and as it were necessitates the evolution of this manifest world, — by bringing into play the great fundamental principle of Maya or Illusion. Under the play of that one principle translating itself into motion, the great transformation spoken of by the Upanishad becomes possible, — the One becomes the Many.

(But this one fundamental postulate is not easily conceded. The question which will at once spring up armed and gigantic in

the European mind is the teleological objection, Why? All action implies a purpose; with what purpose did Brahman regard Himself as qualified? All Evolution is prompted by a desire, implies development, moves to an intelligible goal. What did Brahman who, being Absolute, is self-sufficing, desire, of what development did He stand in need or to what goal does He move? This is, from the teleological standpoint, the great crux of any theory of the Universe which tries to start from an essential and original Unity; a gulf is left which the intellect finds it impossible to bridge. Certain philosophies do indeed attempt to bridge it by a teleological explanation. The Absolute One, it is argued, passes through the cycle of manifestation, because He then returns to His original unity *enriched* with a new store of experiences and impressions, richer in love, richer in knowledge, richer in deed. It is truly amazing that any minds should be found which can seriously flatter themselves with the serene illusion that this is philosophy. Anything more unphilosophical, more vicious in reasoning cannot be imagined. When the Veda, speaking not of the Absolute but of Brahman Hiranyagarbha, says that He was alone and grew afraid of His loneliness, it passes, as a daring poetical fancy; and this too might pass as a poetical fancy, but not as serious reasoning. It is no more than an unreasoning recoil from the European idea of absolute, impersonal Unity as a blank and empty Negation. To avoid this appalling conclusion, an Unity is imagined which can be at the same time, not phenomenally but in its ultimate reality, manifold, teeming with myriad memories. It is difficult to understand the precise argumentation of the idea, whether the One when He has reentered His unity, preserves His experiences in detail or in the mass, say, as a pulp or essence. But at any rate several radical incoherences are in its conception. The Absolute is imaged as a thing incomplete and awaking to a sense of Its incompleteness which It proceeds in a business-like way to remedy; subject therefore to Desire and subject also to Time in which It is now contained! As to the source whence these new impressions are derived which complete the incompleteness of Brahman, that is a still greater mystery. If it was out of Himself, then it was latent in Him, already existing unknown to Himself.

One therefore presumes He produced in Himself, since there was no other place to produce them from, things which had no existence previously but now are; that which was not, became; out of nothing, something arose. This is not philosophy but theology; not reasoning, but faith. As faith it might pass; that God is omnipotent and can therefore literally create something out of nothing, is a dogma which one is at liberty to believe or reject, but it is outside the sphere of reasoning.)

There seems at first to be a fatal objection to the concession of this postulate; it seems really to evade the fundamental question of the problem of Existence or merely carry the beginning of the problem two steps farther back. For the great crux of the Universe is precisely the difficulty of understanding How and Why the One became Many, and we do not get rid of the difficulty by saying that it proceeds from the Unqualified willing to regard Himself as qualified. Even if the question How were satisfactorily met by the theory of Maya, the Why of the whole process remains. The goal of Evolution may have been determined, — it is, let us concede, the return of the Infinite upon Itself through the cycle of manifestation; but the beginning of Evolution is not accounted for, its utility is not made manifest. Why did the Absolute turn His face towards Evolution? There seems to be no possible answer to this inquiry; it is impossible to suggest any teleological reason why the Unqualified should will to look on Himself as qualified and so set the wheel of Evolution rolling, — at any rate any reason which would not be hopelessly at variance with the essential meaning of Absoluteness; and it is only an unphilosophic or imperfectly philosophic mind which can imagine that it has succeeded in the attempt. But the impossibility does not vitiate the theory of Maya; for the Vedantist parries this question of the Why with an unanswerable retort. The question itself, he says, as directed to the Brahman, is inadmissible and an impertinence. He, being Absolute, is in His very nature beyond Causality on which all ideas of need, utility, purpose depend, and to suppose purpose in Him is to question His transcendent and absolute nature: That which is beyond causality, has no need to act on a purpose. To catechise

the Mighty Infinite as to why It chose to veil Its infinity in Maya, or to insist that the Universe shall choose between being utilitarian or not being at all, is absurd; it betrays a want of perfect intellectual lucidity. The question Why simply cannot arise.

But even when the question of utility is set aside, the intelligibility of the process is not established. The Unqualified willing to regard Himself as qualified is, you say, His Maya. But what is the nature of the process, intellectual or volitional, and how can an intellectual or volitional process be consistently attributed to the Absolute? — on this head at least one expects intellectual satisfaction. But the Vedantist strenuously denies the legitimacy of the expectation. If the "Will to regard" were put forward as a literal statement of a definable fact and its terms as philosophically precise, then the expectation would be justifiable. But the terms are avowedly poetical and therefore logically inadequate; they were merely intended to present the fact of Maya to the intellect in the imperfect and totally inadequate manner which is alone possible to finite speech and thought in dealing with the infinite. No intellectual or volitional process as we conceive will and intellect has really taken place. What then has happened? What is Maya? How came it into existence?

The Vedanta answers this question with its usual uncompromising candour and imperturbable clearness of thought; — we cannot tell, it says, for we do not and cannot know; at least we cannot intelligibly define; and this for the simple reason that the birth of Maya, if it had any birth, took place on the other side of phenomena, before the origin of Time, Space and Causality; and is therefore not cognizable by the intellect which can only think in terms of Time, Space and Causality. A little reflection will show that the existence of Maya is necessarily involved even in the casting of the luminous shadow called Parabrahman. A thing so far removed in the dark backward and abysm before Time, a state, force or process (call it what we will) operating directly in the Absolute Who is but cannot be thought of, may be perceived as a fact, but cannot be explained or defined. We say therefore that Maya is a thing *anirdeshyam*, impossible to define, of which we cannot say that it is, — for it is Illusion, —

and we cannot say that it is not, — for it is the Mother of the Universe; we can only infer that it is a something inherent in the being of Brahman and must therefore be not born but eternal, not in Time, but out of Time. So much arises from our premises; more it would be dishonest to pretend to know.

Still Maya is no mere assumption or its existence unprovable! Vedanta is prepared to prove that Maya is; prepared to show *what* it is, not ultimately but as involved in Parabrahman and manifested in the Universe; prepared to describe *how* it set about the work of Evolution, prepared to present Maya in terms of the intellect as a perfectly possible explanation of the entire order of the Universe; prepared even to contend that it is the only explanation perfectly consistent with the nature of being and the recognized bases of scientific and philosophical truth. It is only not prepared to represent the ultimate infinite nature and origin of Maya in precise terms comprehensible to finite mind; for to attempt philosophical impossibilities constitutes an intellectual pastime in which the Vedantist is too much attached to clear thinking to indulge.

What then is Maya? It is, intellectually envisaged, a subjective necessity involved in the very nature of Parabrahman. We have seen that Parabrahman is visible to us in the form of three subjective conceptions with three corresponding objective conceptions, which are the essentialities of His being. But Parabrahman is the Brahman as envisaged by the individual self in the act of returning to its source; Brahman externalized by His own will in the form of Maya is looking at Himself with the curtains of Maya half-lifted but not yet quite thrown back. The forms of Maya have disappeared, but the essentiality stands behind the returning Self at the entrance, of the porch, and it is only when he reaches the inner end of the porch that he passes utterly out of the control of Maya. And the essentiality of Maya is to resolve Existence, Consciousness and Bliss which are really one, into three, the Unity appearing as a Trinity and the single Essentiality immediately breaking up into manifold properties or attributes. The Absolute Brahman at the inner entrance is the bright triune Parabrahman, absolute also, but cognizable; at the

threshold of the porch He is Parabrahman envisaging Maya, and the next step carries Him into Maya, where Duality begins, Purusha differentiates from Prakriti, Spirit from Matter, Force from Energy, Ego from Non-Ego; and as the descent into phenomena deepens, single Purusha differentiates itself into multitudinous receptacles, single Prakriti into innumerable forms. This is the law of Maya.

But the first step, speaking in the terms of pure intellect, is the envisaging of the Essentiality as possessing Its three subjective and three objective properties, — Existence; Consciousness; Bliss: Truth; Knowledge; Infinity. The moment this happens, by inevitable necessity, the opposite attributes, Nothingness, Non-Sentience, Pain, present themselves as inseparable shadows of the three substances, and with them come the objective triad, Falsehood, Ignorance, Limitation; Limitation necessitates Divisibility, Divisibility necessitates Time and Space; Time and Space necessitate Causality; Causality, the source from which definite phenomena arise, necessitates Change. All the fundamental laws of Duality have sprung into being, necessitated in a moment by the appearance of Saguna Brahman, the Unqualified Infinite become Qualified. They do not really or ultimately exist, because they are inconsistent with the absolute nature of Parabrahman, for even in the sphere of phenomena we can rise to the truth that annihilation is an illusion and only form is destroyed; nothingness is an impossibility, and the Eternal cannot perish; nor can He become non-sentient in whose being sentience and non-sentience are one; nor can He feel pain who is infinite and without limitation. Yet these things, which we know cannot exist, must be conceived and therefore have phenomenally an existence and a reality in impermanence. For this is the paradox of Maya and her works that we cannot say they exist, because they are in reality impossible, and we cannot say they do not exist, because we must conceive them subjectively and, knowledge being now turned outward, envisage them objectively.

Surely this is to land ourselves in a metaphysical morass! But the key of the tangle is always in our hands; — it is to remember that Parabrahman is Himself only the aspect of the

indefinable Absolute who is beyond Science and Nescience, Existence and Non-existence, Limitation and Infinity, and His sixfold attributes are not really six but one, not really attributes of Brahman, but in their unity Brahman Himself. It is only when we conceive of them as attributes that we are driven to regard Annihilation, Non-sentience and Limitation and their correspondings subjective or objective, as realities. But we are driven so to conceive them by something datelessly inherent in the infinite Will to live, in Brahman Himself. To leave for a moment the difficult language of metaphysics which on this dizzy verge of infinity, eludes and bewilders our giddy understanding and to use the trenchant symbolic style of the Upanishads, Parabrahman is the luminous shadow of the Absolute projected in Itself by Itself, and Maya is similarly the dark shadow projected by the Absolute in Parabrahman; both are real because eternal, but sheer reality is neither the light nor the darkness but the Thing-in-itself which they not merely like phenomena represent, but which in an inexplicable way they are. This, then, is Maya in its subjective relation to Parabrahman.

In phenomena Maya becomes objectivised in a hundred elusive forms, amid whose complex variety we long strive vainly to find the one supreme clue. The old thinkers long followed various of the main threads, but none led them to the mysterious starting point of her motions. "Then" says the Svetasvatara "they followed after concentration of Yoga and saw the Might of the Spirit of the Lord hidden deep in the modes of working of its own nature;" *Devatmashakti*, the Energy of the Divine Self, Parabrahman, is Maya; and it is in another passage stated to have two sides, obverse and reverse, Vidya and Avidya, Science and Nescience. Nescience eternally tends to envelop Science, Science eternally tends to displace Nescience. Avidya or Nescience is Parabrahman's power of creating illusions or images, things which seem but are not in themselves; Vidya or Science is His power of shaking off His own imaginations and returning upon His real and eternal Self. The action and reaction of these two great Energies doing work upon each other is the secret of Universal activity. The power of Nescience is evident on every

plane of existence; for the whole Universe is a series of images. The sun rises up in the morning, mounts into the cusp of the blue Heavens and descends at evening trailing behind it clouds of glory as it disappears. Who could doubt this irrefragable, overwhelmingly evidenced fact? Every day, through myriads of years, the eyes of millions of men all over the world have borne concurrent and unvarying testimony to the truth of these splendid voyagings. Than such universal ocular testimony, what evidence can be more conclusive? Yet it all turns out to be an image created by Nescience in the field of vision. Science comes and undeterred by prison and the stake tells us that the sun never voyages through our heavens, is indeed millions of miles from our heavens, and it is we who move round the Sun, not the Sun round us. Nay those Heavens themselves, the blue firmament into which poetry and religion have read so much beauty and wonder, is itself only an *image*, in which Nescience represents our atmosphere to us in the field of vision. The light too which streams upon us from our Sun and seems to us to fill Space turns out to be no more than an image. Science now freely permitted to multiply her amazing paradoxes, forces us at last to believe that it is only motion of matter affecting us at a certain pitch of vibration with that particular impression on the brain. And so she goes on resolving all things into mere images of the great cosmic ether which alone is. Of such unsubstantialities is this marvellous fabric of visible things created! Nay, it would even appear that the more unsubstantial a thing seems, the nearer it is to ultimate reality. This, which Science proves, says the Vedantist, is precisely what is meant by Maya.

Never dream, however, that Science will end here and that we have come to the last of her unveilings. She will yet go on and tell us that the cosmic ether itself is only an image, that this universe of sensible things and things inferable from sense is only a selection of translations from a far vaster universe of forms built out of subtler matter than our senses can either show or imply to us. And when she has entered into that subtler world with fit instruments of observation and analysis, that too she will relentlessly resolve into mere images of the subtler ether out of

which it is born. Behind that subtler universe also there looms a profounder and vaster, but simpler state of existence where there is only the undetermined universality of things as yet involved in their causes. Here Science must come to her latest dealings with matter and show us that this indeterminate universality of things is after all only an image of something in our own self. Meanwhile with that very self she is busy, continually and potently trying to persuade us that all which we believe to be ourselves, all in which our Nescience would have us contentedly dwell, is mere imagery and form. The animal in us insists that this body is the real Self and the satisfaction of its needs our primal duty; but Science (of whom Prof. Haeckel's Riddle of the Universe is not the concluding utterance) bids us beware of identifying our Self with a mere mass of primitive animal forms associated together by an aggregating nucleus of vital impulses; this surely is not the reality of Shakespeare and Newton, Buddha and St Francis! Then in those vital impulses we seek the bedrock of our being. But these too Science resolves into a delusion or image created by Nescience; for in reality these vital impulses have no existence by themselves but are merely the link established between that material aggregation of animal forms and something within us which we call Mind. Mind too she will not permit us long to mistake for anything more than an image created by the interaction of sensations and response to sensations between the material aggregation of the body and something that governs and informs the material system. This governing power in its action upon mind reveals itself in the discriminating, selecting, ordering and purposeful entity called by Vedanta the Buddhi, of which reason is only one aspect, intellect only one image. Buddhi also turns out eventually to be no entity, only an image, and Science must end by showing us that body, vitality, mind, buddhi are all images of what Philosophy calls Ananda, the pleasure of existence or Will to live; and she reveals to us at last that although this Will divides itself into innumerable forms which represent themselves as individual selves, yet all these are images of one great Cosmic Will to live, just as all material forms are merely images of one great undifferentiated Universality of

cosmic matter, causal ether, if we so choose to describe it. That Will is Purusha, that Universality is Prakriti; and both are but images of Parabrahman.

So, very briefly and inadequately stated in some of its main principles, runs the Vedantic theory of Maya, for which analytic Science is, without quite knowing it, multiplying a stupendous mass of evidence. Every fresh certainty which this Science adds, swells the mass, and it is only where she is incomplete and therefore should be agnostic, that Vedanta finds no assistance from her analysis. The completion of Science means the final conquest over Nescience and the unveiling of Maya.

Chapter VI
Maya; the Energy of the Absolute

Maya then is the fundamental fact in the Universe, her dualistic system of balanced pairs of opposites is a necessity of intellectual conception; but the possibility of her existence as an inherent energy in the Absolute, outside phenomena, has yet to be established. So long as Science is incomplete and Yoga a secret discipline for the few, the insistent questions of the metaphysician can never be ignored, nor his method grow obsolete. The confident and even arrogant attempt of experimental Science to monopolise the kingdom of Mind, to the exclusion of the metaphysical and all other methods, was a rash and premature aggression, — rash because premature; successful at first its victorious usurping onrush is beginning to stagger and fail, even to lose hold on positions once thought to be permanently secured. The slow resurgence of metaphysics has already begun. Certainly, no metaphysic can be admissible which does not take count of the standards and undoubted results of Science; but until experimental analysis has solved the whole mystery of the Universe, not by speculation through logic (a method stolen from metaphysics with which Science has no business) but by experimental proof and hypotheses checked and confirmed by experimental proof, leaving no phenomenon unaccounted

for and no fact ignored, — until then metaphysics must reign where analytic experiment leaves a void. Vedanta, though it bases itself chiefly on the subjective experimental methods of Yoga and admits no metaphysical hypothesis as valid which is not in agreement with its results, is yet willing to submit its own conclusions to the tests of metaphysical logic. The Vedantic Yogin shrinks at present, because of certain moral scruples, from divulging his arcana to the crowd, but he recognises that so long as he refuses, he has no right to evade the inquisition of the metaphysical logician. Atharvan and Svetasvatara having spoken, Shankara and Ramanuja must be allowed their arena of verbal discussion.

The metaphysical question involved turns upon the nature of Avidya, Nescience, and its possibility in Parabrahman who is, after all, absolute, — Absolute Consciousness and therefore Absolute Knowledge. It is not sound to say that Parabrahman envisaging Maya, *becomes* capable of Avidya; for envisagement of Maya is simply a metaphorical expression for Avidya itself. Neither can the Vedantist take refuge in the theologian's evasion of reason by an appeal to lawless Omnipotence, to the Credo quia Impossibile. The Eternal is undoubtedly in His own nature free and unlimited, but, as undoubtedly, He has deliberately bound Himself in His relation to phenomena by certain fundamental principles; He has willed that certain things shall not and cannot be, and to use a human parallel He is like a King who having promulgated a certain code is as much bound by his own laws as the meanest subject, or like a poet whose imaginations in themselves free, are limited by laws the moment they begin to take shape. We may say, theoretically, that God being Omnipotent can create something out of nothing, but so long as no single clear instance can be given of a something created out of nothing, the rule of ex nihilo nihil fit remains an universal and fundamental law and to suppose that God has based the Universe on a violation of a fundamental law of the Universe, is to kick Reason out of the house and slam the door against her return. Similarly, if the coexistence of Avidya with Vidya in the same field and as it were interpenetrating each other, is

against the Law, it does by that very fact become impossible and the theory of Maya will then be proved an error; no appeal to Omnipotence will save it.

The objection to Avidya may be stated thus that Absolute Knowledge cannot at the same time not know, cannot imagine a thing to be real which is not real; for such imagination involves an element of self-deception, and self-deception is not possible in the Absolute. But is it really a law of consciousness — for there lies the point — that things can in no sense be at the same time real and unreal, that you cannot by any possibility imagine things to be real which *at the same time* you know perfectly well to be unreal? The dualist objector may contend that this impossibility is a law of consciousness. The Vedantin replies at once, Negatur, your statement is refuted by a host of examples; it is inconsistent with universal experience. The most utter and avowed unrealities can be and are firmly imagined as realities, seen as realities, sensed as realities, conceived as realities without the mind for a moment admitting that they are indeed real. The mirage of the desert we know after a time to be unreal, but even then we see and firmly image it as a reality, admire the green beauty of those trees and pant for the cool shining delight of those waters. We see dreams and dreams are unrealities, and yet some of them at least are at the same time not positive unrealities, for they image, and sometimes very exactly, events which have happened, are happening or will happen in the future. We see the juggler throw a rope in the air, climb up it, kill the boy who has preceded him and throw down his bleeding limbs piecemeal on the earth; every detail and circumstance of the unreal event corresponding to the event as it would have been, were it real; we do not imagine it to be unreal while it lasts, and we cannot so imagine it; for the visualisation is too clear and consistent, the feelings it awakes in us are too vivid, and yet all the time we perfectly well know that no such thing is happening. Instances of this sort are not easily numbered.

But these are distant, unimmediate things, and for some of them the evidence may not be considered ample. Let us come nearer to our daily life. We see a stone and we note its properties

of solidity and immobility, nor can we by any persuasion be induced to imagine it as anything else but solid and immobile; and we are right, for it is both: and yet we know that its immobility and solidity are not real, that it is, and to a vision sensible of the infinitesimal would appear, a world of the most active motion, of myriads of atoms *with spaces between them*. Again, if there is one thing that is real to me, it is this, that I am vertical and upright, whatever the people at the Antipodes may be and that I walk in all directions horizontally along the earth; and yet alas! I know that I am in reality not vertical but nearer the horizontal, walking often vertically up and down the earth, like a fly on the wall. I know it perfectly, yet if I were constantly to translate my knowledge into imagination, a padded room in Bedlam would soon be the only place for me. This is indeed the singular and amazing law of our consciousness that it is perfectly capable of holding two contradictory conceptions at the same time and with equal strength. We accept the knowledge which Science places at our disposal, but we perpetually act upon the images which Nescience creates. I know that the sun does not rise or set, does not move round the earth, does not sail through the heavens marking the time of day as it proceeds, but in my daily life I act precisely on the supposition that this unreality really happens; I hourly and momently conceive it and firmly image it as real and sometimes regulate on it my every movement. The eternal belligerents, Science and Nescience, have come in this matter of the sun's motion, as in so many others, to a working compromise. To me as an untrammelled Will to live who by the subtle intellectual part of me, can wander through Eternity and place myself as a spectator in the centre of the sun or even outside the material Universe the better to observe its motions, the phenomenon of the earth's movement round the sun is the reality, and even Nescience consents that I shall work on it as an acknowledged fact in the operations of pure intellect; but to me as a trammelled body unable to leave the earth and bound down in my daily life to the ministry of my senses, the phenomenon of the sun's movement round the earth is the reality and to translate my intellectual knowledge into the stuff of my daily

imaginations would be intolerably inconvenient; it would take my secure resting-place, the earth, from under my feet and make havoc of my life in sensation; even Science therefore consents that I shall work on the evidence of my senses as an acknowledged fact in my material life of earth-bounded existence. In this duplicity of standpoint we see as in a glass darkly some image of the manner in which the Absolute wills to be phenomenally conditioned; at once knows perfectly what is, yet chooses to image what is not, having infinite Science, yet makes room for self-limiting Nescience. It is not necessary to labour the point, or to range through all scientific knowledge for instances; in the light of modern knowledge the objection to the coexistence of Vidya and Avidya cannot stand; it is a perpetual fact in the daily economy of Consciousness.

Yes, it may be argued, but this does not establish it as anything more than a possibility in regard to the Absolute. A state of things true throughout the range of phenomenal existence, may cease to operate at the point where phenomena themselves cease. The possibility, however, once granted, Vedanta is entitled to put forward Maya as the one successful explanation yet advanced of this manifold existence; first, because Maya does explain the whole of existence metaphysically and is at the same time an universal, scientifically observable fact ranging through the whole Universe and fundamentally present in every operation of Consciousness; secondly, because it does transcend phenomena as well as inform them, it has its absolute as well as its conditioned state and is therefore not only possible in the Absolute but must be the Absolute Himself in manifestation; and thirdly, because no other possible explanation can logically contain *both* the truth of sheer transcendent Absoluteness of the Brahman and the palpable, imperative existence of the phenomenal Universe.[4] Illogical theories, theories which part company with reason, theories which, instead of basing themselves in observed laws,

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[4] Of course I am not prepared, in these limits, to develop the final argument; that would imply a detailed examination of all metaphysical systems, which would be in itself the labour of a lifetime.

take their stand in the void, may be had in plenty. Maya is no theory but a fact; no mere result of logic or speculation, but of careful observation, and yet unassailable by logic and unsurpassable by speculation.

One of the most remarkable manifestations of Avidya in human consciousness, presenting in its nature and laws of working a close analogy to its parent is the power of imagination, — the power of bodying forth images which may either be reabsorbed into the individual consciousness which gave them forth or outlast it. Of the latter kind poetical creation is a salient example. At a certain time in a certain country one named Shakespeare created a new world by the force of his Avidya, his faculty of imagining what is not. That world is as real and unreal today as it was when Shakespeare created it or in more accurate Vedantic language *asrijata*, loosed it forth from the causal world within him. Within the limits of that world Iago is real to Othello, Othello to Desdemona, and all are real to any and every consciousness which can for a time abstract itself from this world [of] its self-created surroundings and enter the world of Shakespeare. We are aware of them, observe them, grow in knowledge about them, see them act, hear them speak, feel for their griefs and sorrows; and even when we return to our own world, they do not always leave us, but sometimes come with us and influence our actions. The astonishing power of poetical creation towards moulding life and history, has not yet been sufficiently observed; yet it was after all Achilles, the swift-footed son of Peleus, who thundered through Asia at the head of his legions, dragged Batis at his chariot-wheels and hurled the Iranian to his fall, — Achilles, the son of Peleus, who never lived except as an image, — nay, does not omniscient learning tell us, that even his creator never lived, or was only a haphazard assortment of poets who somehow got themselves collectively nicknamed Homer! Yet these images, which we envisage as real and confess by our words, thoughts, feelings, and sometimes even by our actions to be real, are, all the time and we know them perfectly well to be as mythical as the dream, the mirage and the juggler on his rope. There is no Othello, no Iago, no Desdemona but all these are merely varieties

of name and form, not of Shakespeare, but in which Shakespeare is immanent and which still exist merely because Shakespeare is immanent in them. Nevertheless he who best succeeds in imaging forth these children of illusion, this strange harmonic Maya, is ever adjudged by us to be the best poet, Creator or Maker, even though others may link words more sweetly together or dovetail incidents more deftly. The parallel between this work of imagination and the creation of phenomena and no less between the relation of the author to his creatures and the relation of the Conditioned Brahman to His creatures is astonishingly close in most of their details no less than in their general nature. Observe for instance that in all that multitude of figures vicious and virtuous, wise and foolish, he their creator who gave them forth, their Self and reality without whom they cannot exist, is unaffected by their crimes and virtues, irresponsible and free. The Lord [*sentence left incomplete*]

What then? Is this analogy anything more than poetic fancy, or is not after all, the whole idea of Brahman and Maya itself a mere poetic fancy? Perhaps, but not more fanciful or unreal, in that case, than the Universe itself and its motions; for the principle and working of the two are identical.

Let us ask ourselves, what it is that has happened when a great work of creation takes place and how it is that Shakespeare's creatures are still living to us, now that Shakespeare himself is dead and turned to clay. Singular indeed that Shakespeare's creations should be immortal and Shakespeare himself a mere shortlived conglomeration of protoplasmic cells! We notice first that Shakespeare's dramatic creatures are only a selection or anthology from among the teeming images which peopled that wonderful mind; there were thousands of pictures in that gallery which were never produced for the admiration of the ages. This is a truth to which every creator whether he use stone or colour or words for his thought-symbols will bear emphatic testimony. There was therefore a subtler and vaster world in Shakespeare than the world we know him to have bodied forth into tangible material of literature. Secondly we note that all these imaginations already existed in Shakespeare unmanifested

and unformed before they took shape and body; for certainly they did not come from outside. Shakespeare took his materials from this legend or that play, this chronicle or that history? His framework possibly, but not his creations; Hamlet did not come from the legend or the play, nor Cassius or King Henry from the history or the chronicle. No, Shakespeare contained in himself all his creatures, and therefore transcended and exceeded them; he was and is more than they or even than their sum and total; for they are merely limited manifestations of him under the conditions of time and space, and he would have been the same Shakespeare, even if we had not a scene or a line of him to know him by; only the world of imagination would have remained latent in him instead of manifest, *avyakta* instead of *vyakta*. Once manifest, his creatures are preserved immortally, not by print or manuscript, for the Veda has survived thousands of years without print or manuscript, — but, by words, shall we say? no, for words or sounds are only the physical substance, the atoms out of which their shapes are built, and can be entirely rearranged, — by translation, for example — without our losing Othello and Desdemona, just as the indwelling soul can take a new body without being necessarily changed by the transmigration. Othello and Desdemona are embodied in sounds or words, but thought is their finer and immortal substance. It is the subtler world of thought in Shakespeare from which they have been selected and bodied forth in sounds, and into the world of thought they originally proceeded from a reservoir of life deeper than thought itself, from an ocean of being which our analysis has not yet fathomed.

Now, let us translate these facts into the conceptions of Vedanta. Parabrahman self-limited in the name and form of Shakespeare, dwells deepest in him invisible to consciousness, as the unmanifest world of that something more elemental than thought (may it not be causal, elemental Will?), in which Shakespeare's imaginations lie as yet unformed and undifferentiated; then he comes to a surface of consciousness visible to Shakespeare as the inwardly manifest world of subtle matter or thought in which those imaginations take subtle thought-shapes

and throng; finally, he rises to a surface of consciousness visible to others besides Shakespeare as the outwardly manifest world, manifest in sound, in which a select number of these imaginations are revealed to universal view. These mighty images live immortally in our minds because Parabrahman in Shakespeare is the same as Parabrahman in ourselves; and because Shakespeare's thought is, therefore, water of the same etheric ocean as that which flows through our brains. Thought, in fact, is one, although to be revealed to us, it has to be bodied forth and take separate shapes in sound forms which we are accustomed to perceive and understand. Brahman-Brahma as Thought Creative in Shakespeare brings them forth, Brahman-Vishnu as Thought Preservative in us maintains them, Brahman-Rudra as Thought Destructive or Oblivion will one day destroy them; but in all these operations Brahman is one, Thought is one, even as all the Oceans are one. Shakespeare's world is in every way a parable of ours. There is, however, a distinction — Shakespeare could not body forth his images into forms palpable in gross matter either because, as other religions believe, that power is denied to man, [or] because, as Vedantism suggests, mankind has not risen as yet to that pitch of creative force.

There is one class of phenomena however in which this defect of identity between individual Imagination and universal Avidya seems to be filled up. The mind can create under certain circumstances images surviving its own dissolution or departure, which do take some kind of form in gross matter or at least matter palpable to the gross senses. For the phenomena of apparition there is an accumulating mass of evidence. Orthodox Science prefers to ignore the evidence, declines to believe that a prima facie case has been made out for investigation and shuts the gate on farther knowledge with a triple polysyllabic key, mysticism, coincidence, hallucination. Nevertheless, investigated or not, the phenomena persist in occurring! Hauntings, for example, for which there are only scattered indications in Europe, are in India, owing to the more strenuous psychical force and more subtle psychical sensitiveness of our physical organisation, fairly common. In these hauntings we have a signal

instance of the triumph of imagination. In the majority of cases they are images created by dying or doomed men in their agony which survive the creator, some of them visible, some audible, some both visible and audible, and in rare cases in an unearthly, insufficient, but by no means inefficient manner, palpable. The process of their creation is in essence the same as attends the creation of poetry or the creation of the world; it is *tapas* or *tapasya*, — not penance as English scholars will strangely insist on translating it, but HEAT, a tremendous concentration of will, which sets the whole being in a flame, masses all the faculties in closed ranks and hurls them furiously on a single objective. By *tapas* the world was created; by *tapas*, says the Moondaca, creative Brahman is piled up, *chiyate*, gathered and intensified; by *tapas* the rush of inspiration is effected. This *tapas* may be on the material plane associated with purpose or entirely dissociated from purpose. In the case of intense horror or grief, fierce agony or terrible excitement on the verge of death it is totally dissociated from any material purpose, it is what would be ordinarily called involuntary, but it receives from its origin an intensity so unparalleled as to create living images of itself which remain and act long after the source has been dissolved or stilled by death. Such is the ultimate power of imagination, though at present it cannot be fully used on the material plane except in a random, fortuitous and totally unpurposed manner.

In the manner of its working, then, Imagination is a carefully executed replica of Avidya; and if other marks of her essential identity with Avidya are needed, they can be found. Both are, for instance, preponderatingly purposeless. The workings of imagination are often totally dissociated, on the material plane at least, from any intelligible purpose and though it is quite possible that the latent part of our consciousness which works below the surface, may have sometimes a purpose of which the superficial part is not aware, yet in the most ordinary workings of Imagination, an absolute purposelessness is surely evident. Certainly, if not purposelessness there is colossal waste. A few hundreds of images were selected from Shakespeare's mind for a definite artistic purpose, but the thousands that never found verbal

expression, many of them with as splendid potentialities as those which did materialize in Hamlet and Macbeth seem to have risen and perished without any useful purpose. The same wastefulness is shown by Nature in her works; how many millions of lives does she not shower forth that a few may be selected for the purposes of evolution! Yet when she chooses to work economically and with set purpose, she like Imagination can become a scrupulous miser of effort and show herself possessed of a magical swiftness and sureness in shaping the means to the end. Neither Nature nor Imagination, therefore, can be supposed to be blind, random energies proceeding from an ungoverned force and ideological only by accident. Their operations are obviously guided by an Intelligence as perfectly capable, when it so wills, of purposing, planning, fitting its means to its ends, economising its materials and labour as any intelligent and careful workman in these days of science and method. We need therefore some explanation why this great universal Intelligence should not be, as a careful workman, always, not occasionally, economical of its materials and labour. Is not the truth this that Nature is not universally and in all her works teleological, that purpose is only one minor part of existence more concentrated than most and therefore more intense and triumphant, while for the greater part of her universal operation we must find another explanation than the teleological? or rather [one that] will at once contain and exceed the teleological? If it had only been Shakespeare, Michelangelo, Edison, Beethoven, Napoleon, Schopenhauer, the creators in poetry, art, science, music, life or thought, who possessed imagination, we might then have found an use for their unused imaginations in the greater preparatory richness they gave to the soil from which a few exquisite flowers were to spring. The explanation might not be a good one, little more indeed than a poetical fancy, but it could have passed for want of a better. But every human being possesses the divine faculty, more or less developed; every mind is a teeming world of imaginations; and indeed, imagination for imagination the opium-smoker's is more vivid, fertile and gorgeous than Shakespeare's. Yet hardly in one case out of a thousand are these imaginations of use to the world

or anything but a practical hindrance or at best a purposeless pastime to the dreamer. Imagination is a fundamental energy of consciousness, and this marvellous, indomitable energy works on without caring whether she is put to use or misuse or no use at all; she exists merely for the sake of delight in her own existence. Here I think we touch bottom. Imagination is outside purpose, sometimes above, sometimes below it, sometimes united with it, because she is an inherent energy not of some great teleological Master-Workman, but of Ananda, the Bliss of existence or Will to live, and beyond this delight in existence she has no reason for being. In the same way Maya, the infinite creative energy which peoples the phenomenal Universe, is really some force inherent in the infinite Will to be; and it is for this reason that her operations seem so wasteful from the standpoint of utilitarian economy; for she cares nothing about utilitarianism or economy and is only obeying her fundamental impulse towards phenomenal existence, consciousness, and the pleasure of conscious existence. So far as she has a purpose, it is this, and all the teleologic element in Nature has simply this end, to find more perfect surroundings or more exquisite means or wider opportunities or a grander gust and scope for the pleasure of conscious phenomenal existence. Yet the deepest bliss is after all that which she left and to which she will return, not the broken and pain-bounded bliss of finite life, but the perfect and infinite Bliss of transcendent undivided and illimitable consciousness. She seeks for a while to find perfect bliss by finite means and in finite things, the heaven of the socialist or anarchist, the heaven of the artist, the heaven of knowledge, the heaven of thought, or a heaven in some other world; but one day she realises that great truth, "The Kingdom of Heaven is within you," and to that after all she returns. *This* is Maya.

One metaphysical test remains to be satisfied before we can be sure that Avidya and Vidya, the outcurve and incurve of Maya, go back to something eternally existent in the Absolute and are not created by phenomenal causes. If inherent in the Absolute, Maya must culminate in conceptions that are themselves absolute, infinite and unconditioned. Vidya tapers off into

infinity in the conceptions, SAT or Pure Existence, CHIT or Pure Consciousness, ANANDA or Pure Bliss; Avidya rises at her apex into ASAT, Nothingness, ACHETANAM, Non-sentience, NIRANANDAM, Blisslessness or Misery. Nothingness and Non-sentience are certainly absolute conceptions, infinite and unconditioned; but the third term of the negative Trinity gives us pause. Absolute pain, blank infinite unconditioned and unrelieved Misery is a conception which Reason shies at and Consciousness refuses, violently refuses to admit as a possibility. A cypher if you like to make metaphysical calculations with, but by itself sheer nought, nowhere discoverable as existing or capable of existence. Yet if infinite misery could be, it would in the very act of being merge into Nothingness, it would lose its name in the very moment of becoming absolute. As a metaphysical conception we may then admit Absolute Blisslessness as a valid third term of the negative Trinity, not as a real or possible state, for no one of the three is a real or possible state. The unreality comes home to us most in the third term, just as reality comes home to us most in the third term of the positive Trinity, because Bliss and its negative blisslessness appeal to us on the material plane vividly and sensibly; the others touch us more indirectly, on the psychic and causal planes. Yet the Nothingness of nothingness is taught us by Science, and the unreality of nonsentience will become clear when the nature of sentience is better understood.

It will be said that the escape from pleasure as well as pain is after all the common goal of Buddhism and Vedanta. True, escape from limited pleasure which involves pain, escape from pain which is nothing but the limitation of pleasure. Both really seek absolute absence of limitation which is not a negative condition, but a positive, infinity and its unspeakable, unmixed bliss; their escape from individuality does not lead them into nothingness, but into infinite existence, their escape from sensation does not purpose the annihilation of sentience but pure absolute consciousness as its goal. Not ASAD ACHETANAM NIRANANDAM, but SACCHIDANANDAM is the great Reality to which Jivatman rises to envisage, the TAT or sole Thing-in-itself to whom by the force of Vidya he tends ever to return.

Chapter VII
The Triple Brahman

Parabrahman is now on the way to phenomenal manifestation; the Absolute Shakespeare of Existence, the infinite *Kavi*, Thinker and Poet, is, by the mere existence of the eternal creative force Maya, about to shadow forth a world of living realities out of Himself which have yet no independent existence. He becomes phenomenally a Creator and Container of the Universe, though really He is what He ever was, absolute and unchanged. To understand why and how the Universe appears what it is, we have deliberately to abandon our scientific standpoint of transcendental knowledge and speaking the language of Nescience, represent the Absolute as limiting Itself, the One becoming the Many, the pure ultra-Spiritual unrefming Itself into the mental and material. We are like the modern astrologer who, knowing perfectly well that the earth moves round the sun, must yet persist in speaking of the Sun as moving and standing in this part of the heavens or that other, because he has to do with the relative *positions* of the Sun and planets with regard to men living in the earth and not with the ultimate astronomical realities.

From this point of view we have to begin with a dualism of the thing and its shadow, Purusha and Prakriti, commonly called spirit and matter. Properly speaking, the distinction is illusory, since there is nothing which is exclusively spirit or exclusively matter, nor can the Universe be strictly parcelled out between these; from the point of view of Reality spirit and matter are not different but the same. We may say, if we like, that the entire Universe is matter and spirit does not exist; we may say, if we like, that the entire Universe is spirit and matter does not exist. In either case we are merely multiplying words without counsel, ignoring the patent fact visible throughout the Universe that both spirit and matter exist and are indissolubly welded, precisely because they are simply one thing viewed from two sides. The distinction between them is one of the primary dualisms and a

first result of the great Ignorance. Maya works out in name and form as material; Maya works out in the conceiver of name and form as spiritual. Purusha is the great principle or force whose presence is necessary to awake creative energy and send it out working into and on shapes of matter. For this reason Purusha is the name usually applied to the Conditioned Brahman in His manifestations; but it is always well to remember that the Primal Existence turned towards manifestation has a double aspect, Male and Female, positive and negative; He is the origin of the birth of things and He is the receptacle of the birth and it is to the Male aspect of Himself that the word Purusha predominatingly applies. The image often applied to these relations is that of the man casting his seed into the woman; his duty is merely to originate the seed and deposit it, but it is the woman's duty to cherish the seed, develop it, bring it forth and start it on its career of manifested life. The seed, says the Upanishad, is the self of the Male, it is spirit, and being cast into the Female, Prakriti, it becomes one with her and therefore does her no hurt; spirit takes the shaping appearance of matter and does not break up the appearances of matter, but develops under their law. The Man and the Woman, universal Adam and Eve, are really one and each is incomplete without the other, barren without the other, inactive without the other. Purusha the Male, God, is that side of the One which gives the impulse towards phenomenal existence; Prakriti the Female, Nature, is that side which is and evolves the material of phenomenal existence; both of them are therefore unborn and eternal. The Male is Purusha, he who lurks in the Wide; the Female is Prakriti, the working of the Male, and sometimes called Rayi, the universal movement emanating from the quiescent Male. Purusha is therefore imaged as the Enjoyer, Prakriti as the enjoyed; Purusha as the Witness, Prakriti as the phenomena he witnesses; Purusha as the *getter* or father of things, Prakriti as their *bearer* or mother. And there are many other images the Upanishad employs, Purusha, for instance, symbolising Himself in the Sun, the father of life, and Prakriti in the Earth, the bearer of life. It is necessary thus clearly to define Purusha from the first in order to avoid confusion in endeavouring to grasp the

development of Maya as the Upanishads describe it.

Parabrahman in the course of evolving phenomena enters into three states or conditions which are called in one passage his three habitations and, by a still more suggestive figure, his three states of dream. The first condition is called *avyakta,* the state previous to manifestation, in which all things are involved, but in which nothing is expressed or imaged, the state of ideality, undifferentiated but pregnant of differentiation, just as the seed is pregnant of the bark, sap, pith, fibre, leaf, fruit and flower and all else that unites to make the conception of a tree; just as the protoplasm is pregnant of all the extraordinary variations of animal life. It is, in its objective aspect, the seed-state of things. The objective possibility, and indeed necessity of such a condition of the whole Universe, cannot be denied; for this is the invariable method of development which the operations of Nature show to us. Evolution does not mean that out of protoplasm as a material so many organisms have been created or added by an outside power, but that they have been developed out of the protoplasm; and if developed, they were already there existent, and have been manifested by some power dwelling and working in the protoplasm itself. But open up the protoplasm, as you will, you will not find in it the rudiments of the organs and organisms it will hereafter develop. So also though the protoplasm and everything else is evolved out of ether, yet no symptom of them would yield themselves up to an analytical research into ether. The organs and organisms are in the protoplasm, the leaf, flower, fruit in the seed and all forms in the ether from which they evolve, in an undifferentiated condition and therefore defy the method of analysis which is confined to the discovery of differences. This is the state called involution. So also ether itself, gross or subtle, and all that evolves from ether is involved in Avyakta; they are present but they can never be discovered there because there [they] are undifferentiated. Plato's world of ideas is a confused attempt to arrive at this condition of things, confused because it unites two incompatible things, the conditions of Avyakta and those of the next state presided over by Hiranyagarbha.

The question then arises, what is the subjective aspect of

Parabrahman in the state of Avyakta? The organs and organisms are evolved out of protoplasm and forms out of ether by a power which resides and works in them, and that power must be intelligent consciousness unmanifested; *must*, because it is obviously a power that can plan, arrange and suit means to ends; *must* because otherwise the law of subtler involving grosser cannot obtain. If matter is all, then from the point of view of matter, the gross is more real because more palpable than the subtle and unreality cannot develop reality; it is intelligent consciousness and nothing else we know of that not only has the power of containing at one and the same time the gross and the subtle, but does consistently proceed in its method of creation or evolution from vagueness to precision, from no-form to form and from simple form to complex form. If the discoveries of Science mean anything and are not a chaos, an illusion or a chimaera, they can only mean the existence of an intelligent consciousness present and working in all things. Parabrahman therefore is present subjectively even in the condition of Avyakta no less than in the other conditions as intelligent consciousness and therefore as bliss.

For the rest, we are driven to the use of metaphors, and since metaphors must be used, one will do as well as another, for none can be entirely applicable. Let us then image Avyakta as an egg, the golden egg of the Puranas, full of the waters of undifferentiated existence and divided into two halves, the upper or luminous half filled with the upper waters of subjective ideation, the lower or tenebrous half with the lower waters of objective ideation. In the upper half Purusha is concealed as the final cause of things; it is there that is formed the idea of undifferentiated, eternal, infinite, universal Spirit. In the lower half he is concealed as Prakriti, the material cause of things; it is there that is formed the idea of undifferentiated, eternal, infinite, universal matter, with the implications Time, Space and Causality involved in its infinity. It is represented mythologically by Vishnu on the causal Ocean sitting on the hood of Ananta, the infinite snake whose endless folds are Time, and are also Space and are also Causality, these three being fundamentally

one, — a Trinity. In the upper half Parabrahman is still utterly Himself, but with a Janus face, one side contemplating the Absolute Reality which He *is*, the other envisaging Maya, looking on the endless procession of her works not yet as a reality, but as a phantasmagoria. In the lower half, if we may use a daring metaphor, Parabrahman forgets Himself. He is subjectively in the state corresponding to utter sleep or trance from which when a man awakes he can only realise that he was and that he was in a state of bliss resulting from the complete absence of limitation; that he was conscious in that state, follows from his realisation of blissful existence, but the consciousness is not a part of his realisation. This concealment of Consciousness is a characteristic of the seed-state of things and it is what is meant by saying that when Parabrahman enters into matter as Prakriti, He forgets Himself.

Of such a condition, the realisations of consciousness do not return to us, we can have no particular information. The Yogin passes through it on his way to the Eternal, but he hastens to this goal and does not linger in it; not only so, but absorption in this stage is greatly dreaded except as a temporary necessity; for if the soul finally leaves the body in that condition, it must recommence the cycle of evolution all over again; for it has identified itself with the seed state of things and must follow the nature of Avyakta which is to start on the motions of Evolution by the regular order of universal manifestation. This absorption is called the Prakriti laya or absorption in Prakriti. The Yogin can enter into this state of complete Nescience or Avidya and remain there for centuries, but if by any chance his body is preserved and he returns to it, he brings nothing back to the store of our knowledge on this side of Avyakta.

Parabrahman in the state of Avyakta Purusha is known as Prajna, the Master of Prajna, Eternal Wisdom or Providence, for it is here that He orders and marshals before Himself like a great poet planning a wonderful masterpiece in his mind, the eternal laws of existence and the unending procession of the worlds. Vidya and Avidya are here perfectly balanced, the former still and quiescent though comprehensive, the latter not yet at active

work, waiting for the command, Let there be darkness. And then the veil of darkness, Vidya seems to be in abeyance, and from the disturbance of the balance results inequality; then out of the darkness Eternal Wisdom streams forth to its task of creation and Hiranyagarbha, the Golden Child, is born.

An Incomplete Work of Vedantic Exegesis

Book II
The Nature of God

Chapter I

The view of cosmic evolution which has been set forth in the first book of this exegesis,[1] may seem deficient to the ordinary religious consciousness which is limited and enslaved by its creeds and to which its particular way of worship is a master and not a servant, because it leaves no room for a "Personal" God. The idea of a Personal God is, however, a contradiction in terms. God is Universal, he is Omnipresent, Infinite, not subject to limits. This all religions confess, but the next moment they nullify their confession by assuming in Him a Personality. The Universal cannot be personal, the Omnipresent cannot be excluded from any thing or creature in the world He universally pervades and possesses. The moment we attribute certain qualities to God, we limit Him and create a double principle in the world. Yet no religion[2]

Brahman, we have seen, is the Universal Consciousness which Is and delights in Being; impersonal, infinite, eternal, omnipresent, sole-existing, the One than whom there is no other, and all things and creatures have only a phenomenal existence [in] Brahman and by Brahman.

In the Vedantic theory of this Universe and its view of the nature of the Brahman and Its relations to the phenomena that make up this Universe, there is one initial paradox from which the

[1] *This first book was not written or has not survived. — Ed.*

[2] *After this incomplete sentence, the rest of the notebook page was left blank. — Ed.*

whole Vedantic philosophy, religion and ethics take their start. We have seen that in existence as we see it there is Something that is eternal, immutable and one, to which we give the name of Brahman, amidst an infinite deal that is transient, mutable and multifold. Brahman as the eternal, immutable and one, is not manifest but latent; It supports, contains and pervades the changing and unstable Universe and gives it eternity as a whole in spite [of the] transience of its parts, unity as a whole in spite of the multiplicity of its parts, immutability as a whole in spite of the mutability of its parts. Without It the persistence of the Universe would be inexplicable, but itself is not visible, nameable or definable except as Sacchidanandam, absolute and therefore unnameable and indefinable self-existence, self-awareness, self-bliss. But when we ask what is it then which is mutable, transient, multiple, and whether this is something other than and different from Brahman, we get the reply that this also is Brahman and that there can be nothing other than Brahman, because Brahman is the One without a second, ekamevadwitiyam. This one, eternal, immutable became the many who are transient and mutable, but this becoming is not real, only phenomenal. Just as all objects and substances are phenomena of and in the single, eternal and unchanging ether, so are all existences animate or inanimate, corporeal, psychical or spiritual phenomena of and in Brahman. This phenomenal change of the One into the Many, the Eternal into the perishable, the Immutable into the ever-changing, is a supreme paradox but a paradox which all scientific investigation shows to be the one fundamental fact of the Universe. Science considers the One eternal and permanent reality to be eternal Matter, Vedanta for reasons already stated holds it to be eternal Consciousness of which Spirit-Matter are in phenomena the positive-negative aspects. This Brahman, this Sacchidanandam, this eternal Consciousness unknowable, unnameable and indefinable, which reason cannot analyse, nor imagination put into any shape, nor the mind and senses draw within their jurisdiction, is the Transcendent Reality which alone truly exists. The sole existence of this Turiya Brahman or Transcendent Eternal Consciousness is the basis of the Adwaita philosophy.

But where in all this is there any room for religion, for the spirit of man, for any idea of God? Who is the Lord, Isha, Maheshwar, Vishnu, Rudra, Indra, the Lord of the Illusion, the Ruler, the Mighty One of which all the Upanishads speak? Who is this triple Prajna-Hiranyagarbha-Virat? Who is this twofold Purusha-Prakriti, God and Nature, without which the existence of the phenomenal world and consciousness in matter would not be intelligible or conceivable? To whom does the Bhakti of the Bhakta, to whom do the works of the Karmayogin direct themselves? Why and Whom do men worship? What is it to which the human self rises in Yoga? The answer is that this also is Brahman, — Brahman not in His absolute Self but in relation to the infinite play of multiplicity, mobility, mortality which He has phenomenally created for His own delight on the surface of His really eternal immutable and single existence. Above is the eternal surge, the innumerable laughters of the million-crested, multitudinous, ever-marching, ever-shifting wilderness of waves; below is the silent, motionless, unchanging rest of the Ocean's immeasurable and unvisited depths. The rest and immobility is the Sea, and the mutable stir and motion of the waves is also the Sea, and as the Sea is to its waves, so is Brahman to His creation. What is the relation of the Sea of Brahman to its waves? Brahman is the One Self and all the rest, innumerable souls of creatures and innumerable forms of things are His Maya, illusions which cannot be eternal and therefore cannot be true, because there is only One Eternal; the One Self is real, all else is unreal and ends. This is Adwaita. But even though Brahman be the One Self, He has become Many by His own Iccha or Will and the exercise of His Will is not for a moment or limited by time and space or subject to fatigue, but for ever. He is eternal and therefore His Iccha is eternal and the Many Selves which live in Him by His Iccha are eternal and do not perish, for they also being really Brahman the Self are indistinguishable from Him in nature and though their bodies, mind-forms and all else may perish, cannot themselves perish. He may draw them into Himself in utter communion, but He can also release them again into separate communion, and this is actually what happens. All

else is transient and changes and passes, but the Self that is One and the Self that is Many are both of them real and eternal; and still they are One Self. This is Visishtadwaita. This eternity of the One Self and eternity of the Many-Selves shows that both are real without beginning and without end and the difference between them is therefore without beginning and end. The One is true and the Many are true, and the One is not and cannot be the Many, though the Many live in and for the One. This is Dwaita. The only tests to which we can subject these three interpretations of the relation between the One and the Many, all of which are equally logical and therefore equally valid to the reason, are the statements of the Upanishads and the Gita and the experiences of Yoga when the Jivatman or individual Self is in direct communion with the Paramatman or Supreme Universal Self and aware therefore of its real relations to Him. The supreme experience of Yoga is undoubtedly the state of complete identification in Sacchidananda in which the Jivatman becomes purely self-existent, self-aware and self-joyous and phenomenal existence no longer is. Adwaita, therefore, is true according to the experience of Yoga. On the other hand the Jivatman can come out of this state and return into phenomenal existence, and there is also another Yogic state in which it is doubly conscious of its reality apart from the world and its reality in the world or can see the Universe at will in itself or outside itself possessing and enjoying it as an omniscient, omnipotent, all-seeing, all-hearing, all-conscious Being; Visishtadwaita therefore is also true. Finally, there is the state in which the Jivatman is entirely aware only of itself and the Paramatman and lives in a state of exalted love and adoration of the Eternal Being; and without this state[3]

To put the individual Self in intimate relation with the Eternal is the aim of Hindu life, its religion, its polity, its ethics. Morality is not for its own sake, nor for the pleasures of virtue, nor for any reward here or in another life, nor for the sake of society; these

[3] *This sentence was not completed; the rest of this notebook page and the next were left blank.—Ed.*

are false aims and false sanctions. Its true aim is a preparation and purification of the soul to fit it for the presence of God. The sense-obscured, limited and desire-driven individual self must raise itself out of the dark pit of sense-obsession into the clear air of the spirit, must disembarrass itself of servile bondage to bodily, emotional and intellectual selfishness and assume the freedom and royalty of universal love and beneficence, must expand itself from the narrow, petty, inefficient ego till it becomes commensurate with the infinite, all-powerful, omnipresent Self of All; then is its aim of existence attained, then is its pilgrimage ended. This may be done by realising the Eternal in oneself by knowledge, by realising oneself in Him by Love as God the Beloved, or by realising Him as the Lord of all in His universe and all its creatures by works. This realisation is the true crown of any ethical system. For whether we hold the aim of morality to be the placing of oneself in harmony with eternal laws, or the fulfilment of man's nature, or the natural evolution of man in the direction of his highest faculties, Hinduism will not object but it insists that the Law with which man must put himself into relation is the Eternal in the universe, that in this permanent and stable Truth man's nature fulfils itself out of the transient seemings of his daily existence and that to this goal his evolution moves. This consummation may be reached by ethical means through a certain manner of action and a certain spirit in action which is the essence of Karmamarga, the Way of Works, one of the three ways by which the spirit of man may see, embrace and become God. The first law of Karmamarga is to give up the natural desire for the fruits of our works and surrender all we do, think, feel and are into the keeping of the Eternal, and the second is to identify ourself with all creatures in the Universe both individually and collectively, realising our larger Self in others. These two laws of action together make what is called Karmayoga or the putting of ourselves into relation with that which is Eternal by means of and in our works. Before, then, we can understand what Karmayoga is, we must understand entirely and utterly what is this Eternal Being with whom we must put ourselves in relation and what are His relations with our self,

with the phenomena of the Universe and with the creatures that people it. The Vedantic knowledge of Brahman, the Vedantic Cosmogony, the Vedantic explanation of the coexistence of Brahman with the Universe, the Eternal with the Transient, the Transcendent with the Phenomenal, the One with the Many, are what we have first to study.

Chapter II
The Brahman in His Universe

Three verses of the Isha Upanishad describe directly the Brahman and His relations with the Universe, the [fourth] and [fifth:]

anejad ekaṁ manaso javīyo nainad devā āpnuvan pūrvam arṣat
tad dhāvato'nyān atyeti tiṣṭhat tasminn apo mātariśvā dadhāti.
tad ejati tannaijati tad dūre tadvantike
tad antar asya sarvasya tad u sarvasyāsya bāhyataḥ.

and the [eighth:]

sa paryagācchukram akāyam avraṇam asnāviraṁ
śuddham apāpaviddham
kavir manīṣī paribhūḥ svayambhūr yāthātathyato'rthān
vyadadhācchāśvatībhyaḥ samābhyaḥ.

We may for the present postpone the minuter consideration of the last verse and proceed on the basis of the earlier two alone.

The first conclusion of Vedanta is that the Brahman in this shifting, multifold, mutable Universe is One, stable and unmoving, therefore permanent and unchanging.

* * *

The second conclusion of Vedanta is that Brahman pervades this Universe and possesses it.

* * *

The third conclusion of Vedanta is that Brahman which pervades, possesses, causes and governs the world is the same as the Absolute Transcendental Existence of which metaphysics speaks. Of this Transcendental Existence Vedanta always speaks in the neuter as Tat, that or it; of the Eternal Will which pervades and governs the Universe it speaks in the masculine as *sa*, He. But in the [fourth] verse we find that to Tat are attributed that universal action and pervasiveness which is properly only attributable to *sa*, the Eternal and Universal Will; the identification of the two could not be more complete. It is yet more strikingly brought out in the [eighth] verse where the description of the cosmical action of Brahman begins with *sa* but the negative attributes of this masculine subject immediately following are in the neuter as appropriate only to the Conditionless Brahman and those that follow later on and apply to the Universal Will revert to the masculine, — all without any break in the sentence.

* * *

The fourth conclusion of the Vedanta is that Brahman [is] not only the Absolute Transcendental Self, not only the One, Stable Immutable Reality in the phenomenal Universe, not only pervades, possesses, causes and governs it as an Eternal Universal Will, but contains and in a figurative sense is it as its condition, continent, material cause and informing force. *Tasminnapo mātariśvā dadhāti*. It is in this infinitely motionless etc.

Book III
Brahman in the individual Self

Chapter I

We have now ascertained in some detail the nature of the Vedantic Cosmogony and have some idea of the relations of Brahman to His universe; but to us human beings, the crown and last glorious evolution of conscious phenomenal existence in psychophysical matter, the real question of interest is not a knowledge of the nature of the Universe for its own sake, but a knowledge of our selves. γνῶθι σεαυτόν, Know thyself, is still and always the supreme command for humanity, and if we seek to know the universe, it is because that knowledge is necessary to the more important knowledge of ourselves. Science has adopted a different view; looking only at man as a separate bodily organism it fairly enough regards the Universe as more important than man and seeks to study its laws for their own sake. But still it remains true that humanity persists in its claim and that only those discoveries of the physicist, the zoologist and the chemist have been really fruitful which have helped man practically to master physical nature or to understand the laws of his own life and progress. Whatever moralist or philosopher may say, Yajnavalkya's great dictum remains true that whatever man thinks or feels or does he thinks, feels and does not for any other purpose or creature but for the sake of his Self. The supreme question therefore yet remains imperfectly answered, "So much then for Brahman and the Universe; but what of the things we have cherished so long, what of religion, what of God, what of the human soul?" To some extent the answer to this question has been foreshadowed, but before we get our foundations right for the structure of a higher ethical conception of life and conduct, we must probe to the core in comparison with the current and longstanding ideas on the subject the nature of the Supreme Being as set forth by the Vedanta and His relations to the individual self in man which are the chief preoccupation of religion. We may postpone till later

the question whether ethics can or cannot be satisfactorily based on a materialistic interpretation of the world and nonreligious sanctions and aims.

A question of the first importance arises at once, how far does the Vedanta sanction the ordinary ideas of God as a Personal Active Being with definite qualities which is all the average religionist understands by the Divine Idea? Whether we regard him with the Jews as a God of Power and Might and Wrath and Justice, or with the Moslems as God the Judge and Governor and Manager of the world or with the early Christians as a God of Love, yet all agree in regarding Him as a Person, definable, imaginable, limited in His Nature by certain qualities though not limited in His Powers, omniscient, omnipotent, omnipresent and yet by a mysterious paradox quite separate from His creatures and His world. He creates, judges, punishes, rewards, favours, condemns, loves, hates, is pleased, is angry, for all the world like a man of unlimited powers, and is indeed a Superior Man, a shadow of man's soul thrown out on the huge background of the Universe. The intellectual and moral difficulties of this conception are well-known. An Omnipotent God of Love, in spite of all glosses, remains inconsistent with the anguish and misery, the red slaughter and colossal sum of torture and multitudinous suffering which pervades this world and is the condition of its continuance; an Omnipotent God of Justice who created and caused sin, yet punishes man for falling into the traps He has Himself set, is an infinite and huge inconsistency, an insane contradiction in terms; a God of wrath, a jealous God, who favours and punishes according to His caprice, fumes over insults and preens Himself at the sound of praise is much lower than the better sort of men and, as an inferior, unworthy of the adoration of the saints. An omnipresent God cannot be separate from His world, an infinite God cannot be limited in Time or Space or qualities. Intellectually the whole concept becomes incredible. Science, Philosophy, the great creeds which have set Knowledge as the means of salvation, have always been charged with atheism because they deny these conceptions of the Divine Nature. Science and Philosophy and Knowledge take their revenge by undermining the faith of the believers in the ordinary

religions through an exposure of the crude and semi-savage nature of the ideas which religion has woven together into a bizarre texture of clumsy paradoxes and dignified with the name of God. They show triumphantly that the ordinary conceptions of God when analysed are incredible to the intellect, unsatisfactory and sometimes revolting to the moral sense and, if they succeed in one or two cases in satisfying the heart, succeed only by magnificently ignoring the claims of the reason. They find it an easy task to show that the attempts of theologians to reconcile the difficulties they have created are childish to the trained reason and can find no acceptance with any honest and candid intellect. Theology in vain denies the right of reason to speak in matters of spiritual truth, and demands that the incredible should be believed. Reason is too high a faculty to be with impunity denied its rights. In thus destroying the unsatisfactory intellectual conceptions with which it has been sought to bring the Eternal Being into the province of the reasoning powers, the core and essence of popular religion which is true and necessary to humanity is discredited along with its imperfect coverings; materialism establishes itself for a while as the human creed and the intellect of man holds despotic empire for a while at the expense of his heart and his ethical instincts, until Nature revenges itself and saves the perishing soul of mankind by flooding the world with a religious belief which seeks to satisfy the heart and the ethical instincts only and mocks at and tramples upon the claims of the intellect. In this unnatural duel between faculties which should work harmoniously for our development, the internal peace and progress of the human self is marred and stunted. Much that has been gained is repeatedly being lost and has to be recovered with great difficulty and not always in its entirety.

If reason unaided could solve the enigma of the world, it would be a different matter. But the reason is able only to form at the best an intellectually possible or logically consistent conception of the Eternal in the Universe; it is not able to bring Him home to the human consciousness and relate the human soul to Him as it should be related if He exists. For nothing is more certain than this that if a universal and eternal Consciousness exists, the life and development of the human soul must be towards It

and governed by the law of Its nature; and a philosophy which cannot determine these relations so as to bring light and help to humanity in its long road is merely an intellectual plaything and might just as well have been kept as a private amusement when minds of a ratiocinative turn meet in the lecture-room or the study. Philosophy can see clearly that the Universe can be explicable only in the terms of the Eternal Consciousness by which it exists. Either God is the material universe in which case the name is a mere convenient abstraction like the materialist's "Nature", or He is the Self within the Universe. If the Self, then He is either transcendent and beyond phenomena and the phenomenal Universe can only be Maya, an imagination in the Universal Mind, or else He is involved in phenomena, Consciousness His soul, the Universe His form, Consciousness the witnessing and inspiring Force, the Universe the work or Energy of the Consciousness. But whichever of these possibilities be the truth, Knowledge is not complete if it stops with this single conception and does not proceed to the practical consequences of the conception. If the universe is Maya, what of the human soul? Is that also Maya, a phenomenon like the rest which disappears with the dissolution of the body or is it permanent and identical with the Eternal Consciousness? If permanent, why then has it confused itself with phenomena and how does it escape from the bondage of this confusion? On the other hand if He is involved in phenomena, what is the relation of the human consciousness to the Eternal? Are our souls parts of Him or manifestations or emanations? And if so do they return into Him at the dissolution of the body or do they persist? And if they persist, what is their ultimate goal? Do they remain by individuality separated from Him for ever even after the end of phenomena or are both the Universe and the individual soul eternal? Or is the individual soul only phenomenally different from the eternal, and the phenomenal difference terminable at the pleasure of the Eternal or by the will of the individual Ego? What are the present relations of the self to the Eternal? What are sin and virtue? pleasure and pain? What are we to do with our emotions, desires, imaginations? Has the Eternal Consciousness any direct action on the

phenomenal Universe and, if so, how is He different from the popular conception of God?

These are the questions which Philosophy has to answer, and in answering them the great difficulty it has to meet is its inability to find any better sanction for its conclusions than the play of speculative logic or to evolve anything better than a speculative system of metaphysics which may satisfy the argumentative faculty of the mind but cannot satisfy the reason of the heart or find its way to a mastery of that inner self in man which controls his life. Religion, however imperfect, has the secret of that mastery; religion can conquer the natural instincts and desires of man, metaphysics can only convince him logically that they ought to be conquered — an immense difference. For this reason philosophy has never been able to satisfy any except the intellectual few and was even for a time relegated to oblivion by the imperious contempt of Science which thought that it had discovered a complete solution of the Universe, a truth and a law of life independent of religion and yet able to supersede religion in its peculiar province of reaching and regulating the sources of conduct and leading mankind in its evolution. But it has now become increasingly clear that Science has failed to substantiate its claims, and that a belief in evolution or the supremacy of physical laws or the subjection of the ephemeral individual to the interests of the slightly less ephemeral race is no substitute for a belief in Christ or Buddha, for the law of Divine Love or the trust in Divine Power and Providence. If Philosophy failed to be an ethical control or a spiritual force, Science has failed still more completely, and for a very simple reason — the intellect does not control the conduct. There is quite another mental force which controls it and which turns into motives of action only those intellectual conceptions of which it can be got to approve. We arrive therefore at this dilemma that Philosophy and Science can satisfy the reason but cannot satisfy the heart or get mastery of the source of conduct; while Religion which satisfies the heart and controls conduct, cannot in its average conceptions permanently satisfy the reason and thus exposes itself to gradual loss of empire over the mind.

A religion therefore which claims to be eternal, must not be content with satisfying the heart and imagination, it must answer to the

satisfaction of the intellect the questions with which philosophy is preoccupied. A philosophy which professes to explain the world-problem once for all, must not be satisfied with logical consistency and comprehensiveness; it must like Science base its conclusions not merely on speculative logic, but on actual observation and its truths must always be capable of verification by experiment so that they may be not merely conceivable truth but ascertained truth; it must like religion seize on the heart and imagination and without sacrificing intellectual convincingness, comprehensiveness and accuracy impregnate with itself the springs of human activity; and it must have the power of bringing the human self into direct touch with the Eternal. The Vedantic religion claims to be the eternal religion because it satisfies all these demands. It is intellectually comprehensive in its explanation of all the problems that perplex the human mind; it brings the contradictions of the world into harmony by a single luminous law of being; it has developed in Yoga a process of spiritual experience by which its assertions can be tested and confirmed; the law of being it has discovered seizes not only on the intellect but on the deepest emotions of man and calls into activity his highest ethical instincts; and its whole aim and end is to bring the individual self into a perfect and intimate union with the Eternal.

Chapter II

[*This chapter was not written.*]

The Religion of Vedanta

If it were asked by anyone what is this multitudinous, shifting, expanding, apparently amorphous or at all events multimorphous sea of religious thought, feeling, philosophy, spiritual experience we call Hinduism, what it is characteristically and essentially, we might answer in one

word, the religion of Vedanta. And if it were asked what are the Hindus with their unique and persistent difference from all other races, we might again answer, the children of Vedanta. For at the root of all that we Hindus have done, thought and said through these thousands of years of our race-history, behind all we are and seek to be, there lies concealed, the fount of our philosophies, the bedrock of our religions, the kernel of our thought, the explanation of our ethics and society, the summary of our civilisation, the rivet of our nationality, this one marvellous inheritance of ours, the Vedanta. Nor is it only to Hindu streams that this great source has given of its life-giving waters. Buddhism, the teacher of one third of humanity, drank from its inspiration. Christianity, the offspring of Buddhism, derived its ethics and esoteric teaching at second-hand from the same source. Through Persia Vedanta put its stamp on Judaism, through Judaism, Christianity and Sufism on Islam, through Buddha on Confucianism, through Christ and mediaeval mysticism and Catholic ceremonial, through Greek and German philosophy, through Sanscrit learning and [*sentence left incomplete*]

Evolution in the Vedantic View

We must not however pass from this idea,[1] as it is easy to pass, into another which is only a popular error, — that evolution is the object of existence. Evolution is not an universal law, it is a particular process, nor as a process has it any very wide applicability. Some would affirm that every particle of matter in the universe

is bound to evolve life, mind, an individualised soul, a finally triumphant spirit. The idea is exhilarating, but impossible. There is no such rigid law, no such self-driven and unintelligent destiny in things. In the conceptions of the Upanishads Brahman in the world is not only Prajna, but Ishwara. He is not subject to law, but uses process. It is only the individual soul in a state of ignorance on which process seems to impose itself as law. Brahman on the other hand has an omnipotent power of selection and limitation. He is not bound to develop self-conscious individuality in every particle of matter, nor has He any object in such a colossal and monotonous application of one particular movement of things. He has nothing to gain by evolving, nothing to lose by not evolving. For to Him all being is only a play of His universal self-consciousness, the will so to exist the only reason of this existence and its own pleasurability its only object in existence. In that play He takes an equal delight in all, He is sama in ananda — an equal delight in the evolved state, the unevolved and the evolving. He is equal also in Being; when He has evolved Himself in the perfect man, He is no more than He already was in the leaf and clod. To suppose that all existence has one compelling purpose of growth, of progress, of consummation is to be guilty of the Western error and misunderstand the nature of being. Existence is already consummate, all change and variety in it is for delight, not for a gain or a development. The Vedantist cannot admit that anything is really developed in the sense of something new emerging into existence by whatever combination or accident which had no previous being. Nasato vidyate bhavah. That which was not cannot come into existence. The play of Brahman is not in its real nature an evolution, but a manifestation, it is not an adding of something that was wanting or a developing of something that was non-existent, but merely a

[1] *It is not known what "idea" Sri Aurobindo is referring to here, or whether the writing in which he discussed it has survived. — Ed.*

manifesting of something that was hidden. We are already what we shall become. That which is still future in matter, is present in spirit.

We say, then, in the Vedanta that if the human form appears on earth or the tree grows out of the seed, it is because the human form already exists in the seed that is cast into the womb and the form and nature of the tree already exists in the seed that is cast into the earth. If there were not this preexistence as idea or implied form in the seed, there would be no reason why any seed should bring forth according to its kind. The form does not indeed exist sensibly in the form of consciousness which we see as matter, but in the consciousness itself it is there, and therefore there is a predisposition in the matter to produce that form and no other, which is much more than tendency, which amounts to a necessity. But how came this preconception into unintelligent matter? The question itself is erroneous in form; for matter is not unintelligent, but itself a movement of conceiving Spirit. This conceiving Spirit which in man conceives the idea of human form, being one in the mind of the man, in his life principle, in every particle of his body, stamps that conception on the life principle so that it becomes very grain of it, stamps it on the material part so that it becomes very grain of it, so that when the seed is cast into the woman, it enters full of the conception, impregnated with it in the whole totality of its being. We can see how this works in man; we know how the mental conceptions of the father and mother work powerfully to shape body, life and temperament of the son. But we do not perceive how this works in the tree, because we are accustomed to dissociate from the tree all idea of mind and even of life. We therefore talk vaguely of the law of Nature that the tree shall produce according to its kind without understanding why such a law should exist. Vedanta tells us that the process in the tree is the same as in man, except that mind not being active and self-conscious cannot produce those variations of delicate possibility which are possible in the human being. The supramental conceiving Spirit stamps, through unconscious mind, on the life principle in the tree and on all matter in the tree the conception of its nature and kind so that the seed falls into earth with every atom of its being full of that secret conception and every moment of the tree's growth is pre-

sided over by the same fixed idea. Not only in thinking man and living tree but in substances in which life and mind are inactive, this conceiving Spirit presides and determines its law and form. So 'rthan vyadadhach chhaswatibhyah samabhyah.

We must not for a moment imagine that Brahman of the Upanishads is either an extracosmic God entering into a cosmos external to Him or that last refuge of the dualising intellect, an immanent God. When Brahman the conceiving Spirit is said to be in life and mind and matter, it is only as the poet is said to be in his own thought and creations; as a man muses in his mind, as the river pours forward in swirls and currents. It would be easy, by quoting isolated texts from the Upanishads, to establish on them any system whatever; for the sages of the Upanishads have made it their business to see Brahman in many aspects, from many standpoints, to record all the most important fundamental experiences which the soul has when it comes into contact with the All, the Eternal. This they did with the greater freedom because they knew that in the fundamental truth of this All and Eternal, the most varied and even contradictory experiences found their harmony and their relative truth and necessity to each other. The Upanishads are Pantheistic, because they consider the whole universe to be Brahman, yet not Pantheistic because they regard Brahman as transcendental, exceeding the universe and in his final truth other than phenomena. They are Theistic because they consider Brahman as God and Lord of His universe, immanent in it, containing it, governing and arranging it; yet not Theistic because they regard the world also as God, containing Himself and dwelling in Himself. They are polytheistic because they acknowledge the existence, power and adorability of Surya-Agni, Indra and a host of other deities; yet not polytheistic, because they regard them as only powers and names and personalities of the one Brahman. Thus it is possible for the Isha Upanishad to open with the idea of the indwelling God, Isha vasyam jagat, to continue with the idea of the containing Brahman, Tasminn apo Matariswa dadhati, and at the same time to assert the world, the jagat, also as Brahman, Tad ejati, sa paryagat. That this catholicity was not born of incoherence of thinking is evident from the deliberate and precise ni-

cety [of] statement both in the Gita and the Upanishad. The Gita continually dwells on God in all things, yet it says Naham teshu te mayi, "I am not in them, they are in me"; and again it says God is Bhutabhrit not bhutastha, and yet na cha matsthani bhutani pashya me yogam aishwaram. "I bear up creatures in myself, I do not dwell in them; they exist in me, and yet they do not exist in me; behold my divine Yoga." The Upanishads similarly dwell on the coexistence of contradictory attributes in Brahman, nirguno guni, anejad ekam manaso javiyo, tadejati tannaijati. All this is perfectly intelligible and reconcilable, provided we never lose sight of the key word, the master thought of the Upanishads, that Brahman is not a Being with fixed attributes, but absolute Being beyond attributes yet, being absolute, capable of all, and the world a phenomenal arrangement of attributes in Intelligent Being, arranged not logically and on a principle of mutual exclusion, but harmoniously on a principle of mutual balancing and reconciliation. God's immanence and God's extramanence, God's identity with things and God's transcendence of things, God's personality and God's impersonality, God's mercy and God's cruelty and so on through all possible pairs of opposites, all possible multiplicity of aspects, are but the two sides of the same coin, are but different views of the same scene and incompatible or inharmonious to our ideas only so long as we do not see the entire entity, whole vision.

In Himself therefore God has arranged all objects according to their nature from years sempiternal. He has fixed from the beginning the relations of his movements in matter, mind and life. The principle of diversity in unity governs all of them. The world is not comprised of many substances combining variously into many forms, — like the elements of the chemist, which now turn out not to be elements, — nor yet of many substances composing by fusion one substance, — as hydrogen and oxygen seem to compose water, — but is always and eternally one substance variously concentrated into many elements, innumerable atoms, multitudinous forms. There are not many lives composing by their union and fusion or by any other sort of combination one composite life, as pluralistic theories tend to suppose, but always and eternally one Life variously active in multitudinous substan-

tial bodies. There are not many minds acting upon each other, mutually penetrative and tending to or consciously seeking unity, as romantic theories of being suppose, but always and eternally one mind variously intelligent in innumerable embodied vitalities. It is because of this unity that there is the possibility of contact, interchange, interpenetration and recovery of unity by and between substance and substance, life and life, mind and mind. The contact and union is the result of oneness; the oneness is not the result of contact and union. This world is not in its reality a sum of things but one unalterable transcendental integer showing itself to us phenomenally as many apparent fractions of itself, — fractional appearances simultaneous in manifestation, related in experience. The mind and sense deal with the fractions, proceed from the experience of fractions to the whole; necessarily, therefore, they arrive at the idea of an eternal sum of things; but this totality of sum is merely a mental symbol, necessary to the mind's computations of existence. When we rise higher, we find ourselves confronted with a unity which, is transcendental, an indivisible and incomputable totality. That is Parabrahman, the Absolute. All our thoughts, perceptions, experiences are merely symbols by which the Absolute is phenomenally represented to the movements of its own Awareness conditioned as matter, life, mind or supermind.

Just as each of these tattwas, principles of being, movements of Chit, conditions of Ananda which we call life, matter, mind, are eternally one in themselves embracing a diversity of mere transient forms and individual activities which emerge from, abide in and one day return into their totality, material form into the substance of the pancha bhutas, individual life into the oceanic surge of the world-pervading life principle, individual mind, whenever that is dissolved, into the secret sukshmatattwa or sea of subtle mind-existence, so also these three tattwas and all others that may exist are a diversity embraced in an eternal unity — the unity of Brahman. It is Brahman who moves densely as the stability of matter, forcefully as the energy of life, elastically in the subtlety of mind. Just as different vibrations in ether produce the appearances to sense which we call light and sound, so different vibrations in Chit produce the various appearances to Chit which we call matter, life and mind. It is all merely the extension of the same

principle through stair and higher stair of apparent existence until, overcoming all appearances, we come to the still and unvibrating Brahman who, as we say in our gross material language, contains it all. The Sankhya called this essential vibration the kshobha, disturbance in Prakriti, cosmic ripple in Nature. The Vedanta continually speaks of the world as a movement. The Isha speaks of things as jagatyam jagat, particular movement in the general movement of conscious Being steadily *viewed* by that Being in His own self-knowledge, atmani atmanam atmana, self by self in self. This is the motion and nature of the Universe.

This then is Matter, a particular movement of the Brahman, one stream, one ocean of His consciousness fixed in itself as the substance of form. This is life, mind; other movements, other such streams or oceans active as material of thought and vitality. But if they are separate, though one, how is it that they do not flow separately — for obviously in some way they meet, they intermingle, they have relations. Life here evolves in body; mind here evolves in vitalised substance. It is not enough to say, as we have said, that the conception of Brahman is stamped in grain of mind, through mind in grain of life, through life in grain of matter and so produces particular form. For what we actually start with seems to be not life moulding matter, but life evolving out of matter or at least in matter. Afterwards, no doubt, its needs and circumstances react on matter and help to mould it. Even if we suppose the first moulding to be only latent life and mind, the primacy of matter has to be explained.

The Means of Realisation

Vedanta is merely an intellectual assent, without Yoga. The verbal revelation of the true relations between the One and the Many, the intellectual acceptance of the revelation and the dogmatic acknowledgement of the relations do not lead us beyond metaphysics, and there is no human pursuit more barren and frivolous than metaphysics practised merely as an intellectual pastime, a play with words and thoughts, when there is no intention of fulfilling thought in life or of moulding our inner state and outer activity by the knowledge which we have intellectually accepted. It

is only by Yoga that the fulfilment and moulding of our life and being in the type of the true relations between God and the soul can become possible. Therefore every Upanishad has in it an element of Yoga as well as an element of Sankhya, the scientific psychology on which Yoga is founded.

Vedanta, the perception of the relations between God in Himself and God in the world, Sankhya, the scientific, philosophical and psychological analysis of those relations and Yoga, called also by the Rishis Yajna, their practical application in social life, religious worship and individual discipline and self-perfection, is and has always been the whole substance of the Hindu religion. Whatever we know of God, that we ought in every way to be and live, is almost the only common dogma of all Hindu sects and schools of every description.

If then we know this of God and ourselves that we and He are one, So 'ham asmi, but divided by a movement of self-awareness which differentiates our forward active movement of waking life from the great life behind that knows and embraces all, then to recover that oneness in our waking state becomes the supreme aim and meaning of every individual existence. Nothing connected only with the movement of division can be of any moment to us, neither our bodily life and health, nor our family welfare, nor our communal wellbeing compared with this immense self-fulfilment; they can only be of importance as means or movements in the self-fulfilment. If, farther, we know that by recovering our secret oneness with God we shall also be at one with the world and that hatred, grief, fear, limitation, sickness, mortality, the creations of the divided movement, will no longer be able to exercise their yoke upon us, then the abandonment of all else, if necessary, for the one thing needful, becomes not only the supreme aim and meaning of human life, but our only true interest. Even if, as is quite probable, we cannot in one birth attain to the fullness of this grand result yet it is clear that even a little progress towards it must mean an immense change in our life and inner experience and be well worth the sacrifice and the labour. As the Gita says with force, “A little of this rule of life saves man out of his great fear.” If farther a man knows that all mankind is intended to attain this consummation, he being one life with that

divine movement called humanity, it must also be part of his self-fulfilment to pour whatever fullness of being, knowledge, power or bliss he may attain, out on his fellow beings. It is his interest also, for humanity being one piece, it is difficult for the individual to attain fullness of life here when the race creates for him an atmosphere of darkness, unrest and base preoccupation with the cares of a half-intellectualised animal existence. So strong has this atmosphere become in the Iron Age, that it is the rule for the individual who seeks his own salvation to sever himself from life and society and content himself with only the inner realisation. Modern Hinduism has become, therefore, in all but its strongest spirits, absorbed in the idea of an individual salvation. But our Vedic forefathers were of a different stuff. They had always their eye on the individual in the race. Nothing is more remarkable in the Veda than the absolute indifference and even confusion with which the singular and plural are used by the Singer, as if "I" and "we" were identical in meaning, and the persistence with which the Rishi regards himself as a representative soul, as it were, of the *visham devayatinam*, the peoples in their seeking after the Godhead. We find the same transition in the Isha from the singular "pashyami" of the successful representative soul realising his oneness with God to the plural asman when he turns to pray for the equal purification and felicity of his fellows. Our ideal, therefore, is fixed, — to become one with God and lead individually the divine life, but also to help others to the divine realisation and prepare, by any means, humanity for the kingdom of God on earth, — satyadharma, Satyayuga.

Our means is Yoga. Yoga is not, as the popular mind too often conceives, shutting oneself in a room or isolating oneself in a monastery or cave and going through certain fixed mental and bodily practices. These are merely particular and specialised types of Yogic practice. The mental and bodily practices of Rajayoga and Hathayoga are exercises of great force and utility, but they are not indispensable. Even solitude is not indispensable, and absolute solitude limits our means and scope of self-fulfilment. Yoga is the application, by whatever means, of Vedanta to life so as to put oneself in some kind of touch with the high, one, universal and transcendent Existence in us and without us in our progress towards a final unity.

All religious worship, sincerely done, all emotional, intellectual and spiritual realisation of that which is higher than ourselves, all steadily practised increase of essential power, purity, love or knowledge, all sacrifice and self-transcending amounts to some form of Yoga. But Yoga can be done with knowledge or without knowledge, with a higher immediate object or with a lower immediate object, for a partial higher result or for the fullest divine perfection and bliss. Yoga without knowledge can never have the force of Yoga with knowledge, Yoga with the lower object the force of Yoga with the higher object, Yoga for a partial result the force of Yoga for the full and perfect result. But even in its lowest, most ignorant or narrowest forms, it is still a step towards God.

A Fragmentary Chapter for a Work on Vedanta

[.....] Each of the great authoritative Upanishads has its own peculiar character and determined province as well as the common starting point of thought and supreme truth in the light of which all their knowledge has to be understood. The unity of universal existence in the transcendental Being who alone is manifested here or elsewhere forms their common possession and standpoint.

All thought and experience here rest upon this great enigma of a multiplicity that when questioned resolves itself to a unity of sum, of nature and of being, of a unity that when observed seems to be a mere sum or convention for a collection of multiples. The mind when it starts its business of experience in sensation and thought, finds itself stumbling about in a forest of details of each of which it becomes aware individually by knocking up against it, like a wayfarer in a thick and midnight forest stumbling and dashing himself against the trees, — by the shock and the touch only he knows of them. Mind

cannot discriminate and put these details into their place except, imperfectly, by the aid of memory — the habit of the [mind] of sensations. Like the women imprisoned in the magic forests of the old Tantra the mind is a prisoner in the circle of its own sensations wandering round and round in that narrow area and always returning to the original source of its bondage, — its inability to go beyond its data, the compulsion under which it lies of returning to the object it meets merely the image of that object as mirrored through the senses and in the mind. It is reason, the faculty that can discriminate as objects, that first attempts to deliver mind from its bondage by standing apart from the object and its mental reflection and judging them in its own terms and by its own measurements and not in the terms and measurements of the senses. The knowledge which the mind gives is sanjna, awareness not passing beyond contact with and response to the thing known, the knowledge which reason gives is prajna, awareness placing the object in front of it and studying it as a thing affecting but yet apart from and unconnected with the feelings and needs of that which experiences. Therefore it is, according to our philosophy, in buddhi and not in manas that ahankara, the discriminative ego-sense is born. Mind like matter has an inert unity of all things in experience born of non-discrimination; the perception of an object outside and a sensation within it stand on the same footing to sanjna. We must discriminate and reflect, in order to be aware of separate multiplicity as distinguished from a multitude [of] sensations in the unity of our consciousness. Afterwards when we rise through reason but above it, to Veda, we recover, however rudimentarily, the original unity, but discriminating, knowing the tattwa of things, perceiving them to be circumstances not of an individual and sense bound [but] of universal and sense delivered consciousness. This consummation of knowledge and the ordering of life on that knowledge is man's summit of evolution, the business for which he is here upon the earth. To climb to it from the animal mentality [*sentence left incomplete*]

The first thing that this discriminating reason effects is to put each detail in its place and then to arrange the details in groups. It travels from

the individual to the group, from the group to the class, from the class to the kind, from the kind to the mass. And there until help arrives it has to pause. It has done much. It has distinguished each individual tree in the magical forest from its neighbour; it has arranged them in groves and thickets; it has distinguished and numbered the various species of trees and fixed their genus. It has mapped them out collectively and known the whole mass as the forest. But it is not yet free. It has not escaped from the ensorcelled gyre of the Almighty Magician. It knows every detail of its prison, nothing more. It has discovered the vyashti and the samashti; it has arrived only at a collective and not at a real unity. It has discovered the relations of unit to unit, the units to the smaller group and the smaller group to the larger group and the whole to the mass. It has its laws of life fixed upon that knowledge, its duties of individual to individual, of man to the family, of the man and family to the class, of [all] three to the nation, of the nation and its constituents to humanity. It has ordered excellently our life in the prison house. But it still travels in the magic circle, it is still a prisoner and a [......] It has even discovered one pregnant truth that the farther we travel from the many, the nearer we draw to the one, the less is the transience, the greater the permanence. The family outlasts the individual, the class endures when the single family has perished, the kind survives the disappearance of the class, the collective whole endures and outlives all the revolutions of its component parts. Therefore a final law and morality is found, the sacrifice and consummation of the less in the greater, of the few for the many, — an evolutionary utility, a consummate altruism. And when all is said and done, we are still in the prison house. For even the most permanent is here transient, the world perishes as inevitably as the midge and the ant and to our ranging vision seems hardly mightier in its ultimate reality or the importance of its fate. For who has made individual follow individual and nation follow nation and world follow world through the brilliant mirage of life into the incomprehensible mystery of death; and when all is ended, what profit has a man had of all his labour that he has done under the sun?

Reason cannot deliver us. The day of our freedom dawns when we transcend reason, not by imagination, which is itself only an intellectual faculty, not [by] the intuition even, but by

illumination. The intuitive reason can do much for us, can indicate to us the higher truth. The intellectual reason can only arrive, as we have seen, at a collective unity; it is still bound by its data. The intuitive reason first suggests to us a unity which is not collective but essential, the Brahman of the Veda [..] It is intuitive reason that [.............] infinity. We [...................................] its non-existence to the observing intellect. [None] has ever [travelled] beyond the uttermost limit of the stars and assured [himself that] there is always a beyond, or lived from all time before the stars shone out in the heavens so that he can say, Time never began. The imagination can indeed add tract to tract of Space and millennium to millennium of Time and, returning tired and appalled, say "I at least find no end and infinity is possible." But still we have no proof — there are no data on which we can stand. Infinity remains to the intellect a surmise, a hypothesis, a powerful inference. Reason is essentially a measuring and arranging faculty and can only deal with the finite. It is ensorcelled within the limits of the forest. Yet we have an intuitive perception of the truth of infinity, not collectively, not as a never ending sum of miles or moments but as a thing in itself not dependent on that which it contains. We have, if we examine ourselves, other such intuitive perceptions, of immortality although we cannot look beyond the black wall of death, of freedom although the facts of the world seem to load us with chains.

Are we yet free by the force of this intuitive reason? We cannot say so, — for this reason that it gives us suggestions, but not realisations. It is in its nature what the old psychologists would have called smriti, a memory of truth, rather than a perception. There is a suggestion to us in ourselves of infinity, of immortality, of freedom and knowledge in us replies, Yes, I know that to be true, though I do not see it, there is something in me that has always known it, it is in me like some divine memory. The reason of this movement is that the intuitive reason works in the intellect. It is the memory of freedom coming to the woman in the forest which tells her that there is something outside this green and leafy, but yet to her dark, fatal and dismal forest of impris-

onment, some world of wide and boundless skies where a man can move freely doing what he wills, *kamachari*. And because it works in the intellect, its movement can be imitated by the other inhabitants of the intellect, by the brilliancy of imagination, by the fond thought that is only the image of our wish. The rationalist is right in distrusting intuition although it gave him Newton's theory of gravitation and most of the brilliant beginnings of Science and Free Thought, — right, yet not right; right from the standpoint of a scepticism that asks for intellectual certainty, wrong from the standpoint of ultimate truth and the imperative needs of humanity. Faith rests upon the validity of this faculty of intuitive reason, and faith has been the great helper and consoler of humanity in its progress, the indispensable staff on which he supports his thought and his action. But because the divine smriti is aped by the voices of desire and fancy, faith has also been the parent and perpetuator of many errors.

It is knowledge that loosens our bonds, that snaps asunder the toils of sense and dispels the force of the world-enchantment. In order to be free, we must pass from intuition to illumination. We must get the direct perception of the knowledge of which intuitive reason is the memory. For within us there are unawakened folds in folds of conscious experience which we have yet to set in action in order to fulfil our nature's possibilities. In these inner realms we are sushupta, asleep; but the whole movement of humanity is towards the awakening of these centres. Science is in error when it imagines that man is from all time and to all time a rational animal and the reason the end and summit of his evolution. Man did not begin with reason, neither will he end with it. There are faculties within us which transcend reason and are asleep to our waking consciousness, just as life is asleep in the metal, consciousness in the tree, reason in the animal. Our evolution is not over, we have not completed even half of the great journey. And if now we are striving to purify the intellect and to carry reason to its utmost capacities, it is in order that we may discourage the lower movements of passion and desire, self-interest and prejudice and dogmatic intolerance which stand in the way of the illumination. When the intellectual buddhi is pure by vichara and abhyasa of

these things, then it becomes ready to rise up out of the mind into the higher levels of consciousness and there lose itself in a much mightier movement which because of its greatness and perfection is called in the Rigveda mahas and in the Vedanta vijnana. This is what [is] meant in the Veda by Saraswati awakening the great ocean. Ravaka nah saraswati maho arnash chetayati. This is the justification of the demand in our own Yoga that desire shall be expelled, the mind stilled, the very play of reason and imagination silenced before a man shall attain to knowledge, — as the Gita puts it, na kinchid api chintayet.

The illumination of the vijnana, when it is complete, shows us not a collective material unity, a sum of physical units, but a real unity. It reveals to us Space, Time and the chain of apparent circumstance to be merely conventions and symbols seen in His own being by One Seer and dependent purely on a greater transcendental existence of which they are not separate realities and divisions but the manifold expressions of its single Truth. It is this knowledge that gives us freedom. We escape from the enchanted forest, we know once more the world outside this petty world, see the boundless heavens above and breast the wide and circumambient air of our infinite existence. The first necessity is to know the One, to be in possession of the divine Existence; afterwards we can have all the knowledge, joy and power for action that is intended for our souls, — for He being known all is known, tasmin vijnate sarvam vijnatam, not at once by any miraculous revelation, but by a progressive illumination or rather an application of the single necessary illumination to God's multiplicity in manifestation, by the movement of the mahat and the bhuma, not working from petty details to the whole, but from the knowledge of the one to the knowledge of relation and circumstance, by a process of knowledge that is sovereign and free, not painful, struggling and bound. This is the central truth of Veda and Upanishad and the process by which they have been revealed to men.

This free and great movement of illumination descending from above to us below and not like our thought here which climbs painfully up the mountain peaks of thought only to find at the summit that it is yet far removed from the skies to which it aspires, this winged

and mighty descent of Truth is what we call Sruti or revelation. There are three words which are used of illumined thought, drishti, sruti and smriti, sight, hearing and remembrance. The direct vision or experience of a truth or the thought-substance of a truth is called drishti, and because they had that direct vision or experience, that pratyaksha not of the senses, but of the liberated soul, the Rishis are called drashtas. But besides the truth and its artha or thought-substance in which it is represented to the mind, there is the vak or sound symbol, the inevitable word in which the truth is naturally enshrined revealed and not as in ordinary speech half concealed or only suggested. The revelation of the vak is sruti. The revealed word is also revelatory and whoever has taken it into his soul, though the mind may not understand it, has the Truth ready prepared in the higher or sushupta reaches of his being from whence it must inevitably descend at a future date or in another life to his lower and darkened consciousness in order to liberate and illumine. It is this psychological truth which is the foundation of the Hindu's trust in the Name of God, the vibrations of the mantra and the sound of the Veda. For the vak carries, in the right state of the soul, an illumination with it of the truth which it holds, an inspiration of its force of satyam which is less than drishti but must in the end lead to drishti. A still more indirect action of the vijnana is smriti; when the truth is presented to the soul and its truth immediately and directly recognised by a movement resembling memory — a perception that this was always true and already known to the higher consciousness. It is smriti that is nearest to intellect action and forms the link between vijnanam and prajnanam, ideal thought and intellectual thought, by leading to the higher forms of intellectual activity, such as intuitive reason, inspiration, insight and prophetic revelation, the equipment of the man of genius.

But what proof have we that this illumination exists? how can we say that this illuminated sight, this revelatory hearing, this confirming remembrance of eternal knowledge is not a self-delusion or a peculiarly brilliant working of imagination and of rapid intellectuality? To those who have the illumination, the question does not arise. The prisoner released from his fetters does not doubt the reality of the file that undid their rivets; the woman escaped from the forest

does not ask herself whether this amazing sunlight and wide-vaulted blue sky is not a dream and a delusion. The scientist himself would not be patient with one who began the study of science by questioning the reality of the revealing power of microscope and telescope and suggesting that the objects as seen underneath were so presented merely by an optical illusion. Those who have experienced and seen, know [....................................] sceptic. “Learn how to use the instruments [.........] yourself, study all these wonders invisible to the ordinary eye, examine their constancy, coherency, fidelity to fixed wide and general laws, and then judge; do not vitiate inquiry from the beginning by denying on a priori grounds its utility or the right to inquire.” It is only by faith in the instruments of our knowledge that we can acquire knowledge, — by faith in the evidence of the senses that we can think at all, by faith in the validity of reason that we can deduce, infer and argue. So also it is only by faith in illumination that we can see truth from above and come face to [face with God.] It is true that all faith must have its limits. The faith in the senses must be transcended and checked by the faith in our reason. The faith in the reason itself is checked by agnosticism [and] will one day be transcended and checked by the faith in the vijnana. The faith in the vijnana must be checked and harmonised by a faith in a still higher form of knowledge, — knowledge by identity. But within its own province each instrument is supreme and must be trusted. In relying, therefore, upon the vijnana, in asserting and demanding a preliminary faith in it, the Yogin is making no mystic, irrational or obscurantist claim. He is not departing from the universal process of knowledge. He claims to exceed reason, just as the scientist claims to exceed the evidence of the senses. When he asserts that things are not what they seem, that there are invisible forces and agencies at work about us and that the whole of our apparent existence and environment is only phenomenal, he is no more departing from rationality or advancing anything wild or absurd than the scientist when he asserts that the earth moves round the sun and the sun is relatively still, affirms the existence of invisible gases or invisible bacilli, or finds in matter only a form of energy. Nor are faith in the Guru and faith in the Sruti irrational demands, any more than the scientist is irrational in saying to his pupil “Trust my expert

knowledge, trust my method of experiment and the books that are authoritative and when you have made the experiments, you can use your intellect to confirm, refute, amend or enlarge whatever scientific knowledge is presented to you in book or lecture or personal instruction," — or than the man of the Indian village who has been to London is irrational in expecting his fellow villagers to accept his statement of the existence, sights, scenes and characteristics of London or in supporting [it] by any book that may have been written with authority on the subject. If the Indian Teacher similarly demands faith in himself as an expert, faith in the Sruti as the evidence of ancient experts, drishti as revealed truth coming direct to them by vijnanam from the divine Knowledge, he is following the common, the necessary rule. He has the right to say, Trust these, follow these, afterwards you will yourself look on the unveiled face of Truth and see God. In each case there is a means of confirmation, — the evidence of the observation and deduction has to be confirmed by observation and deduction; the evidence of the senses by the senses, the evidence of the vijnanam by the vijnanam. One cannot exceed one's instrument.

There is also the evidence of common experience — there is this eternal witness to the truth of the vijnana, that men who have used it, in whatever clime and whatever age, however they may differ in their intellectual statement or the conclusions of the reason about what they have seen, are at one in the substance of their experience and vision. Whoever follows in these days the paths indicated, makes the experiments prescribed, goes through the training needed, cannot go beyond, in the substance of his knowledge, or depart from what the ancients observed. He may not go beyond [*sentence left incomplete*]

God and Immortality

Chapter I
The Upanishad

The Upanishads stand out from the dim background of Vedic antiquity like stupendous rock cathedrals of thought hewn out of the ancient hills by a race of giant builders the secret of whose inspiration and strength has passed away with them into the Supreme. They are at once Scripture, philosophy and seer-poetry; for even those of

them that dispense with the metrical form, are prose poems of a rhythmically mystic thought. But whether as Scripture, philosophical theosophy or literature, there is nothing like them in ancient, mediaeval or modern, in Occidental or Oriental, in Egyptian, Chaldean, Semitic or Mongolian creation; they are unique in style, structure and motive, entirely *sui generis*. After them there were philosophic poems, aphorisms, verse and prose treatises in great number, Sutras, Karikas, Gitas, their intellectual children; but these are a human progeny very different in type from their immortal ancestors. Pseudo-Upanishads there have been in plenty, a hundred or more of them; some have arrived at a passable aping of the more external features of the type, but always betray themselves by the pseudo-style, the artificial falsetto, the rasping creak of the machine; others are pastiches; others are fakes. The great Upanishads stand out always serene, grand, inimitable with their puissant and living breath, with that phrase which goes rolling out a thousand echoes, with that faultless spontaneous sureness of the inevitable expression, with that packed yet easy compression of wide and rich wisdom into a few revelatory syllables by which they justify their claim to be the divine word. Neither this inspiration nor this technique has been renewed or repeated in later human achievement.

And if we look for their secret, we shall find it best expressed in the old expression of them as the impersonal *shabdabrahman*. They are that is to say, the accents of the divine Gnosis, — a revelatory word direct and impersonal from the very heart of a divine and almost superconscious self-vision. All supreme utterance which is the inspired word and not merely speech of the mind, does thus come from a source beyond the human person through whom it is uttered; still it comes except in rare moments through the personal thought, coloured by it, a little altered in the transit, to some extent coloured by the intellect or the temperament. But these seers seem to have possessed the secret of the rapt passivity in which is heard faultlessly the supreme word; they speak the language of the sons of Immortality. Its truth is entirely revelatory, entirely intuitive; its speech altogether a living breath of inspiration; its art sovereignly a spontaneous and unwilled discerning of perfection.

The plan and structure of their thought corresponds; it has a perfection of supra-intellectual cohesion in its effortless welling of sound and thought, a system of natural and unsystematic correspondences. There is no such logical development, explicitly or implicitly satisfying the demands of the intellect, such as we find in other philosophical thought or the best architectonic poetry; but there is at the same time a supreme logic, only it is the logic of existence expressing itself self-luminously rather than of thought carefully finding out its own truth. It is the logic of the Himalayas or of a causeway of giants, not the painful and meticulous construction effected with labour by our later intellectual humanity. There is in the whole a unity of vision; the Upanishad itself rather than a human mind sees with a single glance, hears the word that is the natural body of the truth it has seen, perceives and listens again, and still again, till all has been seen and heard: this is not the unity of the intellect carefully weaving together its connections of thought, choosing, re-

jecting, pruning to get terseness, developing to get fullness. And yet there is a perfect coherence; for every successive movement takes up the echoes of the old and throws out new echoes which are taken up in their turn. A wave of seeing rises and ends to rise into another wave and so on till the final fall and natural ceasing of the whole sea of thought on its shore. Perhaps the development of a great and profound strain of music is the nearest thing we have to this ancient poetry of pure intuitive thought. This at least is the method of the metrical Upanishads; and even the others approximate to it, though more pliant in their make.

Note on the Texts

Note on the Texts

KENA AND OTHER UPANISHADS comprises Sri Aurobindo's translations of and commentaries on Upanishads other than the Isha Upanishad, as well as translations of later Vedantic texts, and writings on the Upanishads and Vedanta philosophy in general. Translations of and commentaries on the Isha Upanishad are published in *Isha Upanishad*, volume 17 of THE COMPLETE WORKS OF SRI AUROBINDO.

Sri Aurobindo's work on the Upanishads occupied more than twenty years, from around 1900 until the early 1920s. (One translation was revised some twenty-five years after that.) Between 1914 and 1920, he published translations of the Isha, the Kena and the Mundaka Upanishads, along with commentaries on the Isha and the Kena, in the monthly review *Arya*. These, along with the translation of the Katha Upanishad, which was published in 1909 and subsequently revised, may be said to represent his Upanishadic interpretation in its most definitive form. His other translations and commentaries were not published during his lifetime. Most of them belong to an earlier period and only a few are complete. Some were used in producing the final translations and commentaries published in Part One. They are of interest as steps in the development of his thought, as well as for their own inherent value.

In the present volume, the editors have placed material published during Sri Aurobindo's lifetime in Part One, and material found among

his manuscripts in Parts Two and Three. The Sanskrit texts have been included for the convenience of Sanskrit-knowing readers.

Part One: Translations and Commentaries Published by Sri Aurobindo

This part contains the final versions of Sri Aurobindo's translations of three Upanishads, the Kena, Katha and Mundaka, and commentaries

on the Kena and parts of the Taittiriya.

The Kena Upanishad. Sri Aurobindo first translated the Kena Upanishad in Baroda around 1900. (This translation forms part of a typewritten manuscript, hereafter referred to as TMS, which Sri Aurobindo entitled "The Upanishads rendered into simple and rhythmic English".) The TMS translation of the Kena was lightly revised and published in the weekly review *Karmayogin* in June 1909. In 1920 the *Karmayogin* translation was reproduced in *The Seven Upanishads*, published by Ashtekar St Co., Poona. (Only three of the seven translations in this book were by Sri Aurobindo: Isha, Kena and Mundaka.)

Between 1912 and 1914, Sri Aurobindo began three commentaries on and one annotated translation of the Kena. All of these pieces were left incomplete. They are published in Part Two, Section Four.

Between June 1915 and July 1916, Sri Aurobindo published a new translation of the Kena Upanishad and a fifteen-chapter commentary on it in the *Arya*. He wrote each of the instalments immediately before its publication. Sometime between 1916 and 1920, he lightly revised the *Arya* translation and commentary. Their publication in book-form was planned, and production was actually begun in the summer of 1920; but the proposed book was never issued. Questioned about the possibility of publishing *Kena Upanishad* in December 1927, Sri Aurobindo wrote: "My present intention is not to publish it as it stands. This must be postponed for the present." He never found time to return to this work.

When the publication of Sri Aurobindo's Upanishadic translations and commentaries was undertaken after his passing, the existence of the revised versions of his translation of and commentary on the Kena Upanishad was not known. The unrevised *Arya* versions were published by the Sri Aurobindo Ashram as *Kena Upanishad* in 1952, and included in the same publisher's *Eight Upanishads* in 1953. The revised translation (but unrevised commentary) first appeared in the second edition of *Kena Upanishad* in 1970. The same texts were reproduced in *The Upanishads: Texts, Translations and Commentaries*, volume 12 of the Sri Aurobindo Birth Centenary Library, in 1971.

The revised commentary first appeared in *The Upanishads: Part One*, published by the Sri Aurobindo Ashram in 1981.

The *Arya* text of the commentary had no chapter-titles. While revising the work, Sri Aurobindo gave titles to all the chapters except 8, 9 and 12. In the present edition, the editors have provided titles for these three chapters.

The Katha Upanishad of the Black Yajurveda. Sri Aurobindo first translated this Upanishad in Baroda around 1900; it forms part of TMS. He later said that he had tried "to convey the literary merit of the original". The translation, slightly revised, was published in the *Karmayogin* in July and August 1909. The *Karmayogin* translation was published as *The Katha Upanishad* by Ashtekar and Co., Poona, in 1919. Sometime during the early part of his stay in Pondicherry (1910-20), Sri Aurobindo began a more extensive revision of TMS, but reached only the end of the First Cycle. When it was proposed to bring out the translation in a book during the late 1920s, he replied that he did not have the time to make the necessary revisions. A new edition of *Katha Upanishad* was published by the Sri Aurobindo Ashram in 1952. In that edition, in *Eight Upanishads* (1953), and in *The Upanishads* (1971), the partially revised TMS version was used as text, with some editorial modernisation of the language. The *Karmayogin* version, containing the last revision of the Second Cycle, was disregarded. In the present volume, the revised TMS is followed for the First Cycle, and the *Karmayogin* text for the Second.

Mundaka Upanishad. Sri Aurobindo first translated this Upanishad in Baroda around 1900; it forms part of TMS. A revised version of the translation was published in the *Karmayogin* in February 1910. (This revised translation was included in *The Seven Upanishads*.) A further revised translation was published in the *Arya* in the issue of November/December 1920. Sri Aurobindo thoroughly revised the *Arya* translation during the late 1940s. This version was used when the translation was published in *Eight Upanishads* in 1953 and in *The Upanishads* in 1971.

Readings in the Taittiriya Upanishad. Sri Aurobindo translated the Taittiriya Upanishad in Baroda around 1902 (see below), but never revised it for publication. He wrote "The Knowledge of Brah-

man: Readings in the Taittiriya Upanishad" in 1918 for publication in the *Arya*. It appeared in the November 1918 issue of the review. "Truth, Knowledge, Infinity" was apparently intended for a later issue, but it was never completed and not published during Sri Aurobindo's lifetime. Its first appearance in a book was in the 1981 edition of *The Upanishads*.

PART TWO: TRANSLATIONS AND COMMENTARIES FROM MANUSCRIPTS

The texts in this part were not published during Sri Aurobindo's lifetime. Several of the translations and all the commentaries are incomplete. They have been arranged in five sections, the first comprising an introductory essay.

SECTION ONE. INTRODUCTION

On Translating the Upanishads. Editorial title. Sri Aurobindo wrote this text in Baroda around 1900-1902 under the heading "OM TAT SAT". He evidently intended it to be the introduction to a collection of his translations, probably "The Upanishads rendered into simple and rhythmic English". It was first published in a book as the introduction to *Eight Upanishads* in 1953, and was included in *The Upanishads* in 1971 and subsequently.

SECTION TWO. COMPLETE TRANSLATIONS (CIRCA 1900-1902)

"The Upanishads rendered into simple and rhythmic English". This is the title page of the typewritten manuscript (TMS), which dates from around the turn of the century. Two of the six translations in the manuscript — those of the Prashna ("Prusna") and Mandukya ("Mandoukya") Upanishads — were never revised or published by Sri Aurobindo. These two are published here in their original form.

The Prusna Upanishad of the Athurvaveda. Circa 1900. From TMS. The translation was published in *Eight Upanishads* in 1953 and was included in *The Upanishads* in 1971.

The Mandoukya Upanishad. Circa 1900. From TMS. The translation was first published in *Eight Upanishads* in 1953 and was included in *The Upanishads* in 1971.

The Aitereya Upanishad. Sri Aurobindo translated this Upanishad in Baroda around 1902. (It does not form part of TMS.) The translation was never revised and is published here in its original form. It was first published in *Eight Upanishads* in 1953 and was included in *The Upanishads* in 1971.

Taittiriya Upanishad. Sri Aurobindo translated this Upanishad in Baroda around 1902. (It does not form part of TMS.) It was never revised and is published here in its original form. It was first published in *Eight Upanishads* in 1953 and was included in *The Upanishads* in 1971.

Section Three. Incomplete Translations and Commentaries (circa 1902-1912)

Svetasvatara Upanishad. Sri Aurobindo translated the fourth to sixth chapters of this Upanishad sometime during the first decade of the century. (It is not known whether he ever translated the first three chapters.) Judging by the notebook and handwriting, it would appear that he did the translation during the period of his stay in Baroda; yet he is recorded as saying, "I translated the Shwetashwatara Upanishad while I was in Bengal." It is possible that he did the translation in Bengal during one of his vacations from Baroda College between 1902 and 1906. He retranslated the fourth chapter in Pondicherry several years later. The early translation of chapters 4 to 6 was first published in the 1971 edition of *The Upanishads*. The revised version of the fourth chapter first appeared in the 1981 edition.

Chhandogya Upanishad. Around 1902 Sri Aurobindo translated the first two sections and part of the third section of the first chapter of this Upanishad in the margins of his copy of *The Chhandogya Upanishad* (Madras, 1899). He later recopied and revised the first two sections in the notebook he used for his translations of the Aitareya and Taittiriya. The editors have reproduced the recopied translation for sections 1 -2, and fallen back on the marginal translation for section 3, verses 1 -7. The translation of the first two sections was first published in *The Upanishads* in 1971; the translation of the opening

of section 3 first appeared in 1986 in the second impression of the second edition of that book.

Notes on the Chhandogya Upanishad. Circa 1912. Sri Aurobindo wrote these two passages of commentary separately in Pondicherry. The first is entitled in the manuscript “Notes on the Chhandogya Upanishad/First Adhyaya” (but only the first sentence is treated). Part of the first page was included in *The Upanishads* in 1971; the full text was published in the 1981 edition. The second commentary, also incomplete, is entitled in the manuscript “Vedic Interpretations/Satyakama Jabala”. In most editions of the Chhandogya Upanishad, the story of Satyakama Jabala occupies sections 4-9 of the fourth chapter, not sections 3 - 8 as in the edition Sri Aurobindo used. The commentary was first published in the 1981 edition of *The Upanishads*.

The Brihad Aranyak Upanishad. Around 1912 Sri Aurobindo translated the first two sections and part of the third section of the first chapter of this Upanishad in the margins of his copy of the text (Poona: Ananda Ashram, 1902). This marginal translation was first reproduced in the 1981 edition of *The Upanishads*.

The Great Aranyaka. Circa 1912. Shortly after writing the above translation, Sri Aurobindo began a commentary on the Brihadaranyaka Upanishad that he entitled “The Great Aranyaka/A Commentary on the Brihad Aranyak Upanishad”. This was not completed even to the extent of what had been translated. The commentary was included in *The Upanishads* in 1971.

The Kaivalya Upanishad. Sri Aurobindo wrote this translation and commentary, which cover only the first verse of the Upanishad, in Pondicherry around 1912. It was first published in *The Upanishads* in 1971. The commentary in English is followed by a commentary in Sanskrit, which is published in *Writings in Bengali and Sanskrit*, volume 9 of THE COMPLETE WORKS OF SRI AUROBINDO.

Nila Rudra Upanishad. Sri Aurobindo translated the first of the three parts of this Upanishad, with a commentary on the first five verses, in Pondicherry around 1912. It was first published in *The Upanishads* in 1971.

Section Four. Incomplete Commentaries on the Kena Upanishad
(circa 1912-1914)

Kena Upanishad: An Incomplete Commentary. Circa 1912. Editorial subtitle. Sri Aurobindo wrote only the "foreword" and portions of one "part" of this planned commentary before abandoning it. It was first published in *The Upanishads* in 1971.

A Commentary on the Kena Upanishad: Foreword. Circa 1912. This fragmentary work appears to be a rewriting of the foreword of the preceding incomplete commentary. The manuscript has been damaged and one entire line is missing. This piece is being published here for the first time in a book.

Three Fragments of Commentary. Circa 1912-13. Sri Aurobindo wrote these three untitled fragments on sheets used otherwise for linguistic notes, undated entries for the *Record of Yoga* and the essay "The Origin of Genius". They are being published here for the first time in a book.

Kena Upanishad: A Partial Translation with Notes. Editorial subtitle. Sri Aurobindo wrote this on 23 May 1914. The *Record of Yoga* for that day states: "Kena Upanishad I Kh [Khanda] translated with notes". It is being published here for the first time.

Section Five. Incomplete Translations of Two Vedantic Texts
(circa 1900-1902)

The Karikas of Gaudapada. Editorial title. Circa 1900. This classic Vedantic text was written by Gaudapada in or around the eighth cen tury. Sri Aurobindo translated only the first twelve verses, along with Shankaracharya's commentary on them. The words italicised in his translation were supplied by him to make the meaning of the Sanskrit more clear. It was first published in *The Upanishads* in 1971.

Sadananda's Essence of Vedanta. Circa 1902. The *Vedāntasāra* or "Essence of Vedanta" was written by Sadananda in the fifteenth cen tury. Sri Aurobindo translated only the first sixteen of the work's 227 aphorisms. The incomplete translation was first published in *The Upanishads* in 1971.

Part Three: Writings on Vedanta

These pieces found among Sri Aurobindo's manuscripts were not completed or published by him. Written at various times from around 1902 to 1916, they have been arranged chronologically from earlier to later.

With the exception of *The Philosophy of the Upanishads,* the writings in this part are being published here for the first time in a book. Most of them previously appeared in the journal *Sri Aurobindo: Archives and Research* between 1978 and 1984.

Four Fragments. Circa 1902-4. These jottings are among Sri Aurobindo's earliest independent philosophical writings. Before revision, the last sentence of the final fragment ended: "... the purer form in which Vedanta, Sankhya and Yoga are harmonised". This final fragment is being published here for the first time, the other three for the first time in a book.

The Spirit of Hinduism: God. Circa 1903-4. This piece opens with the first words of the Mandukya Upanishad.

The Philosophy of the Upanishads. Circa 1904-6. Sri Aurobindo wrote this piece during the latter part of his stay in Baroda. (He seems to have left the manuscript in western India when he came to Bengal in February 1906.) After completing six chapters and part of a seventh, he broke off work and never took it up again. The second to the seventh chapters of this work were included in *The Upanishads* in 1971, where they were numbered from one to six. The full text was published as a book in 1994.

The present text has been checked carefully against the manuscript, which unfortunately lacks its first two pages. For those pages the editors have relied on a typewritten transcript that was made before the pages were lost. The transcript contains several blanks, which occur in such a way as to suggest that the outer edge of the missing leaf of the manuscript was broken off. Making use of the indications found in the transcript, the editors have filled in the blanks with conjectural reconstructions; these have been printed within square brackets if they admitted of any doubt.

An Incomplete Work of Vedantic Exegesis. Circa 1906-8. Editorial title. This piece seems to have been written during the same period as "The Karmayogin: A Commentary on the Isha Upanishad", an extensive work published in *Isha Upanishad*, volume 17 of THE COM PLETE WORKS. It is quite incomplete. Not all the projected chapters were finished, and some of the completed chapters contain unfinished passages. Sri Aurobindo wrote the following outline at the end of the notebook:

II. God
  Turiya Brahman. Swayambhu.
  Prajna. Kavih.
    Sacchidananda.
    The Sakshi.
    Isha in contemplation. Maheshwara.
    Ananda. The Seed State. Sleep.
  Hiranyagarbha. Manishi
    The Will in Buddhi
    God Manifold. The Saguna Brahman.
    The Qualities of God. The Dream State.
  Virat. Paribhu
    The Almighty. Mahat.
    The Self in creatures. God in Man (Avatars.)
    The Self in Nature.
    Images
    God as Fate
    God as Providence
    Worship (Prayer and Praise)
    Purusha and Prakritih.
III. Vidya and Avidya
  Salvation. Escape from Avidya.
    Knowledge, Love and Works. Nirguna and Saguna Brahman.
    Self-realisation in Virat.
    States of moksha (Hiranyagarbha]). Laya (Prajna).
  Yoga.
IV. I The Law of Karma. Sin and Virtue. Heaven and Hell.

Salvation by Works
V. Ethics of Vedanta.

The Religion of Vedanta. 1906-8. An earlier draft of this fragment is published in the Reference Volume, volume 35 of THE COMPLETE WORKS. That draft continues slightly beyond the point where this version stops. After work on the present draft was broken off, Sri Aurobindo wrote the following, apparently a chapter-outline for a planned work:

1. Vedantic Cosmos	4.5
2. God in the Vedanta	1.8
3. Salvation by Works	1.2.3
4. The Ethics of Vedanta	6.7
5. The Twofold Will	9.10.11.12.13.14.15.16
6. Works and Immortality	17.18
7. The Great Release.	

It would appear that the proposed work was to be based on the Isha Upanishad, which has eighteen verses.

Evolution in the Vedantic View. Circa 1912. Editorial title. It is evident from the first sentence that the piece was written as part of a larger work, which either was not completed or has not survived.

The Means of Realisation. Circa 1912. The actual heading in the manuscript is "Chapter XI/The Means of Realisation". The ten chapters that presumably preceded this one have not been found or identified.

A Fragmentary Chapter for a Work on Vedanta. Circa 1912-13. Editorial title. The manuscript of this piece is badly damaged in places. The opening lines are lost, as are a number of words and parts of sentences written near the edges and especially at the tops and bottoms of the pages.

God and Immortality. Circa 1916. This incomplete chapter is all that was written of a proposed book.

PUBLISHING HISTORY

Sri Aurobindo published translations of the Kena, Katha and Mundaka Upanishads in the *Karmayogin*, a weekly journal of political opinion, " during the years 1909 and 1910. Between 1914 and 1920 he published revised or new translations of the Kena and Mundaka, and commentaries on all of the Kena and parts of the Taittiriya in the *Arya*, a monthly review of philosophy. He revised most of these works with a view to publishing them in books, but never did so. The unrevised *Karmayogin* translation of the Katha Upanishad was reprinted by Ashtekar and Co., Poona, in 1919; the unrevised *Karmayogin* translations of the Isha, Kena and Mundaka were included in the same publisher's *Seven Upanishads* in 1920. It is uncertain whether or not Sri Aurobindo authorised these publications.

The pieces published in Parts Two and Three of the present volume were found among Sri Aurobindo's manuscripts after his passing in 1950. Many of them were first published in journals connected with the Sri Aurobindo Ashram. In 1953 Sri Aurobindo's published translations of the Isha, Kena, Katha and Mundaka Upanishads and his unpublished translations of the Prashna, Mandukya, Aitareya and Taittiriya were brought out by the Sri Aurobindo Ashram as *Eight Upanishads*. In 1971 all these translations, the *Arya* commentaries on the Isha and Kena, the first of the "Readings in the Taittiriya Upanishad", and a number of pieces from the author's notebooks, were published in *The Upanishads*, volume 12 of the Sri Aurobindo Birth Centenary Library. This book was reprinted several times. In 1981 most of the contents of the volume were rearranged and republished under the title *The Upanishads: Part One*. Several pieces that had appeared in the 1971 edition were removed from the 1981 edition with the intention of including them, along with other, recently discovered pieces, in a proposed second volume; but this was never brought out. The 1981 edition was reprinted in 1986 (when the translation of Chapter One, Section 3 of the Chhandogya Upanishad was included) and subsequently.

The present edition is the first to appear under the title *Kena and Other Upanishads*. In it, two pieces are published for the first time: “Kena Upanishad: A Partial Translation with Notes” and the last of the “Four Fragments” in Part Three. Several other pieces in Parts Two and Three have previously appeared only in the journal *Sri Aurobindo: Archives and Research* and are included here for the first time in a book.

Contents

Part Two. Translations and Commentaries from Manuscripts

The Kena Upanishad is concerned “with the relation of mind-consciousness to Brahman-consciousness,” writes Sri Aurobindo in his commentary on this work. “The material world and the physical life exist for us only by virtue of our internal self and our internal life. According as our mental instruments represent to us the external world, according as our vital force in obedience to the mind deals with its impacts and objects, so will be our outward life and existence.” Along with Sri Aurobindo's final translation of and commentary on the Kena, this book includes his translations of six other Upanishads as well as several other translations and commentaries, and essays such as *The Philosophy of the Upanishads*

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